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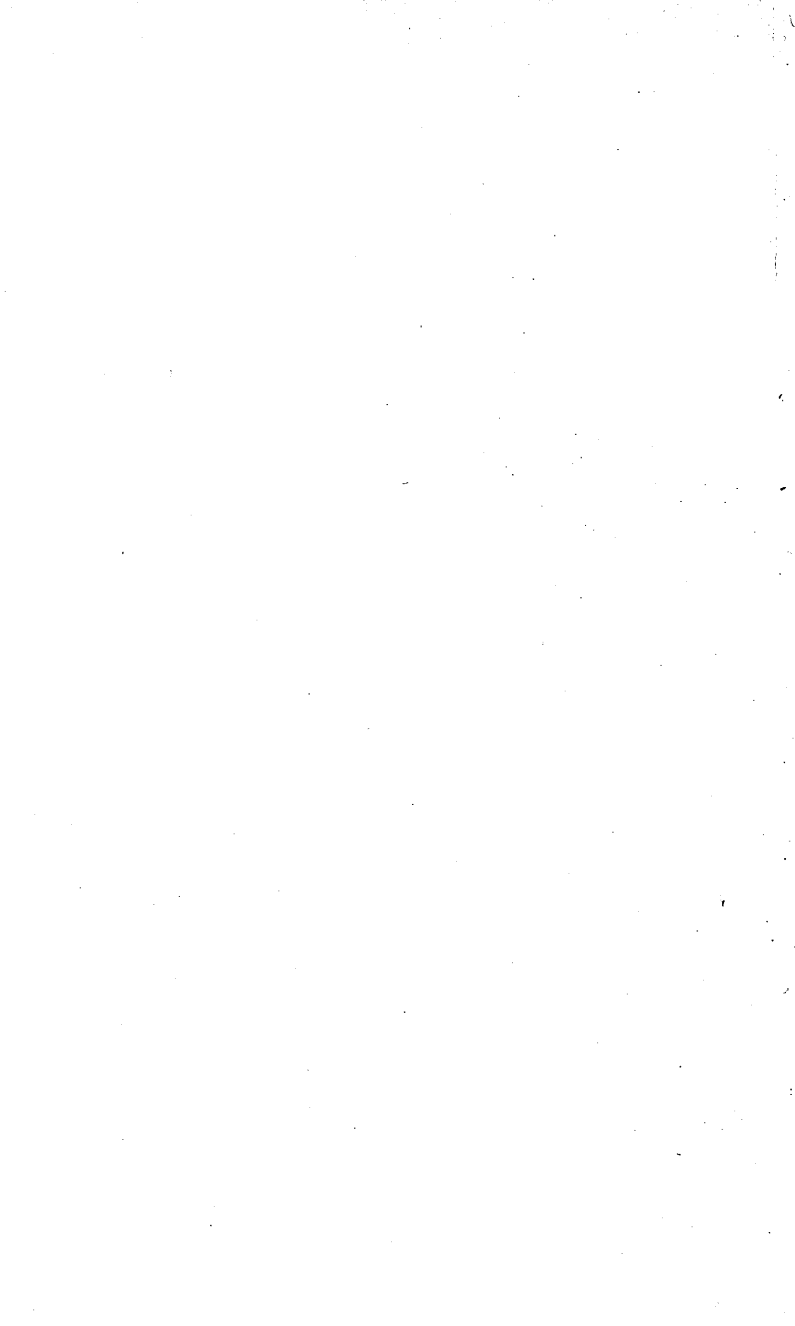
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**THE ROYAL PROGRESS
OF OUR LORD AND ITS
SIGNIFICANCE**



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THE ROYAL PROGRESS OF OUR LORD AND ITS SIGNIFICANCE

BEING CRITICAL AND PRACTICAL
THOUGHTS ON LUKE IX. 51-XVIII. 14

BY

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QUEENSLAND, AUSTRALIA



"It is not a new Gospel that we need, but a living Gospel,
Christ living in us, a more Christ-like people, a more Christ-
like ministry." Bp. KING of Oxford): nearly his last words.

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A FOREWORD

THE primary object of this short treatise is to show the unity which runs through this whole Section of St Luke's Gospel :—

- (1) That it refers to one single journey, started on with a definite object, but interrupted more than once, and then resumed again ;
- (2) That there is no necessity to assume that the events narrated are not (practically) chronological ; and
- (3) That the place in the narrative may be generally taken as indicating its position in the order of time ;
- (4) That, where similar events or words are recorded in the other Synoptic Gospels, they occur in entirely different circumstances ;
- (5) That the sacred writer has not (except in one or two minor cases which will be noticed *in loco*) been led to "weave" into his narrative some events or utterances which belong to an earlier or later date ;
- (6) That the journey really began after the Feast of Tabernacles, and not before, as generally assumed ; and

- (7) That the journey from Ephraim to Bethany and Jerusalem was not a separate journey from the one commenced with the Mission of the Seventy, but was only the last stage of the journey then begun.

A second object is to try and understand the words here recorded in connection with the condition of Jewish life and thought then existing, and at the same time to show how that now, under totally different and altered conditions of life and thought, they have an undying power, laying down principles of conduct which are of universal obligation. This whole Section seems in a very striking way to illustrate the objects of the C.S.U. :—

- (1) To claim for the Christian law the ultimate authority to rule social practice.
- (2) To study in common how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time.
- (3) To present Christ in practical life as the living Master and King, the Enemy of wrong and selfishness, the Power of righteousness and love.

I have tried in this way to call attention to the place of the miracles, the parables, and the teaching of Christ, as all connected with "the Kingdom of God," the idea of which is well expressed in a sentence of Professor Stanton in his *Jewish and Christian Messiah* : "The true conception of the Kingdom of God is the true sanctification of the whole of the human life in undiminished fulness, the purification and consecration of every faculty and art of

man, and of all his knowledge, by carrying into all things a recognition of God, and of expelling every impure and selfish element" (p. 234). "The future, perfectly manifested, perfectly glorious Kingdom of God will be the true product of what God is working even now" (p. 236). It is surely helpful if we can trace in the Gospel narrative the seed-germs. If in any degree I have succeeded in either—or both—of these objects, I shall not have laboured in vain.

I may be allowed, perhaps, to make one personal explanation. My books have been gradually reduced to a minimum, by being weeded out—eighteen years ago, when I gave up English work for the West Indies (Trinidad); then, after twelve years, being for a twelvemonth homeless, and eventually taking up work in the Back Blocks of Queensland; and then once more returning to the diocese of Trinidad, to commence pioneer work in Venezuela, where theological books are practically unobtainable, nor is there in the whole country (as large as England, Wales, and Scotland) another brother priest with whom to consult. It is hard for those still working in snug little parishes in England, with diocesan and university libraries at hand, to understand the difficulties with which even the simplest theological study has to be carried on abroad in such circumstances.

I only refer to this because I shall be grateful for any sound criticism on what I have written, and because I hope that I am not asking too much, that such criticism should be "generously" given, bearing in mind the conditions under which these pages have been written. It will also account for the way in which, not always with acknowledgment, the opinions of others have been quoted, as the references have not been able to be verified.

One word of sincerest gratitude for the encouragement and the ungrudging help which the Rev. C. E. Scott Moncrieff, D.D., Vicar of Buxton, my valued friend and former colleague in the North of England, has given in revising the MS. and making valuable suggestions, and finally seeing it through the printer's hands.

E. B. TROTTER.

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EUCHARISTIC GOSPELS IN THE NARRATIVE

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THE ROYAL PROGRESS OF OUR LORD

INTRODUCTION

MUCH attention is being paid by scholars to the connection between the Synoptic Gospels. It is generally agreed—

- (1) That St Mark's is the earliest of the Three Gospels which we now have, and contains the evangelic tradition in an earlier form than the others ;
- (2) That there was a " foundation document " to which St Mark had access ; and,
- (3) That the other evangelists had access to other " foundation documents " which were unknown to St Mark.

Writers speak of the " great omission " in St Mark's Gospel : vi. 45-viii. 21. There is in St Luke's Gospel—^{The Lucan Episode.} besides the earlier chapters (i., ii.) which deal with the events preceding the Incarnation, or with the Infancy and Boyhood, which are peculiar to St Luke—another " great omission " by the other evangelists of what is recorded in the Third Gospel alone : ix. 51-xviii. 14. About three hundred and fifty verses stand here isolated and alone.

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Considering the intermingling of the accounts given by the Three Synoptics, this Lucan Episode in our Lord's life is surely worthy of more attention. It refers to an important—the closing—period in our Lord's life on earth, after He had been rejected by Galilee and Samaria, and to a certain extent by Judæa and Jerusalem also, and just before He suffered in Jerusalem.

We are surely justified in asking why St Luke inserted so fully what the others passed over almost entirely; St John also not noticing anything of the journey.

It has been supposed that as St Luke was writing for the Gentiles especially,¹ he would dwell upon that period in our Lord's life which was spent mainly not on the western side of Jordan, but on the other side in Peræa. We should, however, bear in mind that the other evangelists record events which one would have thought specially interesting to St Luke's Gentile readers, such as the visit of the Magi in the story of the Infancy. Cf. also Matt. xxi. 43 with Luke xx. 17; Matt. xxiv. 14, xvii. 6, 7 with Luke ix. 43. Much of the northern ministry of the Lord among the semi-heathen of Syrophœnicia, which is passed over by St Luke, is given by the others: Matt. xiv. 22–xvi. 12; Mark vi. 45–viii. 26. All this is practically omitted by our evangelist. Apart from this, as one reads the whole section, and recalls the different parables spoken at this time, we see at once what a loss it would have been to the Christian Church if these had never been preserved

¹ That this is evident is clear from the technical terms which are explained; *νομικὸς* (vii. 30, etc.) instead of *γραμματεὺς*; *Γολγοθᾶ* (xxiii. 33) and *Κανααῖος* (vi. 15) translated. Places in Palestine defined (iv. 31; viii. 26; xxiii. 51). Expressions which might be misunderstood by Gentile leaders, modified or explained; appeals to Old Testament very few, and only five references to prophecy. Cf. article in Hastings' *Dictionary of the Bible*, p. 172.

or recorded. We have here (as all through the Gospel) "a living picture of Him who was at once the Son of man in mercy and the Son of God in power, whose grace and redemptive blessings extended to both Jew and Gentile" (Ellicott, *Hist. Lect.*, p. 30).

Before examining the section itself and its connections, some words may be desirable as to the origin and sources from which St Luke got his information. The sources of St Luke's information.

In the introduction to the Gospel (i. 1-14) he explains the purpose for which he wrote, and whilst he puts himself on the same footing as those who had preceded him (*καὶ ἐμοί*, ver. 3), he contrasts his work with theirs, his being a continuous narrative, and theirs a number of narratives of separate events. His is also more complete than theirs. His is written, theirs were chiefly, though not necessarily, oral. He is, however, not only a critic but an historian, bringing his characters "out of the gloom of vague tradition into the clear light of reality," emphasising the circumstances which called forth the teaching of our Lord. In the section (ix. 51, etc.) to be under our special consideration, we shall have occasion to notice that though place or time are not often given, the circumstances which led our Lord to say what He did are generally recorded. Many of the incidents are in answer to questions asked Him by some individual, and the original setting is retained. We may see in this thorough investigation—"having traced the course of all things accurately from the first"—an illustration of his "medical" mind. Besides this, we gather that he was a Hellene by birth, traditionally of Antioch,¹ or preferably of Mace-

¹ For a fair balancing of the respective claims of Antioch and of Macedonia, cf. Rackham on Acts, pp. xxix-xxxi, where he suggests, on good grounds, that "if a native of the Pisidian Antioch, he may have been of Macedonian or Greek blood, a Roman citizen, and an

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donia (according to Professor Ramsay), and not only a companion of St Paul, but a fellow-worker with the Apostle, being himself "a missionary preacher" (Acts xvi. 10, 13, as well as Philem. 24), in addition to his healing of the sick (Acts xxviii. 8-10).¹ What had been "delivered" to him and others by those "who were eye-witnesses and ministers of the Word," would be especially valuable. "They had preached and taught, and had thus learned what elements in the Gospel were of most efficacy for the winning and saving of souls" (Plummer).

"We expect," says Ellicott, "to find fidelity and accuracy, research and order, and we find them."

SOURCES OF ST LUKE'S INFORMATION

We may consider this under (1) what is common to St Luke and the other Synoptic evangelists; (2) what is special to St Luke, not being recorded by either of them.

(1) Referring back to our opening statement, (1) that St Mark's is the earliest of the Three Gospels which we now have, and contains the evangelic tradition in an earlier form than the others. To this must also be added a second common source to St Matthew and St Luke, the non-Markan element, which is found in what is called Q (Germ. *Quelle*, or source).

(a) *The Marcan Tradition*.—It is an open question whether St Luke was "adherent of the Jewish monotheism." His cosmopolitan sympathies would make him not only a suitable companion of the Apostle, but also direct his mind in the groove of catholicity, which we shall notice later on.

¹ This seems to have been much more the exercise of his professional skill and of the spiritual gift of healing (1 Cor. xii. 9, 30) than miraculous. Cf. too Jas. v. 14 with ver. 8, also with ver. 10; Ecclus. xxxviii. 1 (the first lesson for festival of St Luke). Ramsay translates "cured" by "received medical treatment."

whether St Luke used St Mark's Gospel *as we have it now*, or whether it was an earlier edition, which was used by St Mark, so bringing it up to its present form, and to which St Luke had access. As to the order of events, St Luke almost always follows St Mark's arrangement, so far as the two relate the same incident. They seem to have worked on the same lines, agreeing with one another both in order and in matter, more than they do with St Matthew. St Luke, however, felt himself justified in making changes, in accordance with additional information at his disposal, and which, he was satisfied, was a more correct account. Alford is, however, not in favour of St Luke having used this Gospel.

Harnack considers that St Mark himself was one, at any rate, of St Luke's authorities. The two evangelists would have met at Rome. St Paul, in the three mentions made of St Luke, in each case associates him with St Mark: Col. iv. 10-14; Philem. 24; 2 Tim. iv. 11. As St Mark chiefly deals with the Lord's mission in Galilee, he (through St Peter's information) would be able to give personally much information about the Peræan ministry.

(b) As it is evident that there is much in common between St Luke and St Mark, so it is also certain that there is a strong non-Marcian element in common between St Luke and St Matthew. It is almost certain, by comparing the two Gospels, that St Luke did not actually use St Matthew, and it is still more certain that St Matthew did not use St Luke. The two seem to have used a common written Greek source.

It is impossible to treat fully of what has been written about the Q source. An interesting article in the *Cambridge Biblical Essays*, "The Present State of the Synoptic Problem," will guide the inquirer along the main lines of thought which have been recently advocated.

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Harnack calculates that about one-sixth of St Matthew and two-elevenths of St Luke find no parallel in St Mark. But they acted independently of each other; and it is generally, but not universally, thought that they both used another common source, called the non-Marcian document, the logia, or Q (*Quelle*, Germ. =source). Just as some are of opinion that there was an earlier edition than the one now known as St Mark, so there are many who attribute to St Matthew this earlier collection of logia, which he (or another) eventually worked up into the present Gospel according to St Matthew, and from which St Luke got much of his non-Marcian information. Also, just as there was no slavish copying from St Mark, so there would be no slavish using of Q, the two evangelists freely rearranging the different sections for their own distinct purpose.

It is interesting here to compare the parallel passages in all three of the Synoptics, *e.g.* the choice of the twelve Apostles, Matt. x. 2-4, Mark iii. 13-19, Luke vi. 12-16; or, such as Mark i. 21-28, Luke iv. 31-37. There is in these and similar passages a clear proof of independence, and of abstention from copying.

But (2) it is evident that St Luke must have had some source or sources not used by St Matthew and St Mark, and that not merely for one part of our Lord's ministry, but affecting the whole of it, and preserving both narrative and teaching.

The following calculation has been made:—

If the contents of the Synoptic Gospel are divided into 172 sections, St Luke has 127; St Matthew, 114; St Mark, 84. Of the 172, St Luke has 48 recorded by him alone; St Matthew, 22; St Mark, 5.

Of miracles, our evangelist gives six, not related by the others:—The miraculous draught of fishes, v. 4-11; the

raising of the widow's son, vii. 11-16; the woman with the spirit of infirmity, xiii. 11-17; the man with dropsy, xiv. 1-6; the ten lepers, xvii. 12-19; the healing of Malchus's ear, xxii. 50-51. St Matthew gives three, and St Mark only two.

Of the parables peculiar to these evangelists, St Matthew has two; St Mark only one; while St Luke has as many as eighteen:—The two debtors, vii. 40-43; the Good Samaritan, x. 30-37; the friend at midnight, xi. 5-8; the rich fool, xii. 16-21; the watchful servants, xii. 35-40; the barren fig-tree, xiii. 6-9; the chief seats, xiv. 7-11; the great supper, xiv. 16-24; the rash builder, xiv. 27-30; the rash king, xiv. 31-33; the lost coin, xv. 8-10; the lost son, xv. 11-31; the unrighteous steward, xvi. 1-12; Dives and Lazarus, xvi. 19-31; the unprofitable servants, xvii. 7-10; the unrighteous judge, xviii. 1-8; the Pharisee and the publican, xviii. 9-14; the pounds, xix. 12-27.

Altogether the matter peculiar to St Luke occupies a little more than one-half of the Gospel—612 verses out of 1149.

A list of the longer sections is given in several Commentaries, ch. i. and ii. and the Genealogy being the most remarkable, besides the one under consideration: ix. 51-xviii. 14.

(1) But, if not first-hand, from himself, it is not unreasonable to suppose that he would have access to many "original notes," if we may use the expression, which were taken at the time. Modern discoveries have shown the existence of actual documents of this period bearing on business transactions: matters of interest were, at the time, committed to writing; and if so, there is no reason to deny the same as having been done by the Apostles and other eye-witnesses. The evangelists might easily have had recourse to these, and out of them gradually "edited"

From eye-witnesses who had taken notes at the time.

and built up their own Gospels. The Acts, Epistles, and Revelation all presuppose what is recorded in the Gospels; whilst the three Synoptic Gospels show that they are based on records of much earlier dates, "and left uncoloured by the thoughts and necessities of a later time." I think, however, we can hardly deny *some* colouring and individuality in each of the Synoptic Gospels, though naturally not so manifest as in St John's, the latest of the four. Sir W. Ramsay (*Trans. Vict. Instit.*, vol. xxxix.) refers to "an argument I have printed, that about one-sixth part of the Gospel of St Matthew and St Luke, common to them, but not found in St Mark, is taken from a document written before the death of Christ." An interesting article on the earlier date of the Gospels, and their being carefully drawn up, based on documents of contemporary written evidence, is in the *Bibliotheca Sacra*, October 1908.

It is interesting to note the way in which the three evangelists record St Peter's confession: Mark viii. 29, ὁ χριστός simply; Luke ix. 20, τὸν χριστὸν τοῦ θεοῦ; whilst Matt. xvi. 16 gives the fullest, ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. Do these in any way indicate the order in which the Three Gospels were written?

From
B.V.M.,
and from
St John.

(2) Can we discover any clue as to these special sources of information? The earlier chapters, i. and ii., could only have been got from the Blessed Virgin Mary herself. May it have been that he also gained some of his information about the Peræan ministry (if, indeed, he was not, as tradition says, one of the "Seventy" himself) from St John, with whom St Luke "has more points in common than either St Matthew or St Mark have," and who, confining his own Gospel to our Lord's ministry in Jerusalem and Judea, may have supplied St Luke with the information about the last six

months, bound up as it was with His being at the feasts at Jerusalem?

It may be remarked that whilst there is nothing unreasonable in the tradition, it is almost certain that if he had been one of the Seventy, there would have been something answering to the "We" section of the Acts of the Apostles, which there distinguishes the period when he was with St Paul and when he could give information first-hand.

(3) There is also a very close connection, both in phraseology as well as in subject-matter, between St Luke and St Paul, though we need not go so far as to say that he simply recorded the teaching of St Paul. The facts are realised as to the similarity of phraseology when we remember that whilst St Matthew and St Paul have thirty-two words in common, St Mark twenty-two, and St John twenty-one, St Luke has no fewer than a hundred and one peculiar to himself and St Paul; whilst if phrases are considered, St Luke has a proportion of two-thirds, instead of a little more or less than one-half.

This is easily understood when we remember that whilst the Apostle is the Apostle to the Gentiles, the evangelist wrote specially for the Gentile world. The universality of the Gospel was a truth dear to both. St Luke alone quotes in full, Isa. xl. 3. Our Lord's first recorded teaching emphasises the admission of Gentiles (iv. 24, etc.), and His last explanation of the Scriptures, going to Emmaus, is recorded xxiv. 27. This characteristic of the Gospel is, as we shall see, specially prominent in the Peræan period of His ministry.

At the same time (and as an argument that the Gospel narrative in its original form is of an earlier date than the Epistles) we should notice that the theological use of certain words by St Paul is unknown to St Luke. In

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the earlier history Christians are called "disciples," not as later "the brethren" or "the saints." The Lord in the history is called "Jesus"—"the Son of man," or "Christ of God"—"the Jewish Messiah." This latter is never used by St Paul—the publican is "justified"; the "elect" whom God will "avenge" are not those of whom the Apostle would use these expressions (Canon Gore in *The Pilot* of 1901, quoted in *Bibliotheca Sacra*).

St Philip
the Deacon.

(4) Was it not also possible that when St Paul was at Cæsarea for two years, and St Luke more or less with him, he would be brought into close contact with Philip the Deacon and his daughters, and with others, from whom he might learn many of the details?

Harnack points out that, according to the Acts, St Philip's own grand achievement was the evangelisation of Samaria (viii. 14). Villages of Samaria in which the Gospel was preached are only mentioned in St Luke's Gospel: ix. 52-56. Harnack connects the two together, and accounts in this way for the interest not only in the Samaritans (*cf.* also the parable of the Good Samaritan, and the healing of the ten lepers, one of whom was a Samaritan), but in the large feminine element which is so noticeable in the Third Gospel, where there are fourteen references to them. The same is very noticeable in the narrative of the Acts, where the influence of women, whether at Antioch, Thessalonica, Beræa, Philippi, or in the Church generally, is very marked.

The Epistle
to the
Hebrews
and
St Luke's
Gospel.

(5) Connected with this link with St Philip, if there is any plausibility for the theory that St Philip was the author of the Epistle to the Hebrews (*cf.* *The Interpreter*, April 1909), it is interesting to note the acknowledged connection between the Epistle and this Third Gospel in the use of special words. Westcott calls attention to this in his introduction to the Epistle (xlvii., xlviii., Style and

Language). The resemblance (he says) was noticed so far back as the time of Clement of Alexandria. The following are noted as occurring in *this* section of the Gospel:—Heb. ii. 6, διαμαρτύρεσθαι, with Luke xvi. 28, and nine times in the Acts; Heb. ii. 17 (and five times elsewhere) with Luke xi. 24, and three times in the Acts; Heb. ii. 17, ἰλάσκεσθαι: only here and Luke xviii. 15; Heb. iii. 1, μέτοχος (and four other times), with Luke v. 11; Heb. v. 2, περικείσθαι (with acc.), with Luke xvii. 2, and once in Acts; Heb. vi. 7, εὐθετος (and again in Ephesians), with Luke ix. 62, xvi. 35; Heb. vii. 25, εἰς τὸ παντελές, with Luke xiii. 11; Heb. x. 8, ἀνώτερον, with Luke xiv. 10; Heb. xi. 35, ἀναστάσεως τυγχάνειν, with Luke xx. 25. Other words, given by Westcott, are found in other parts of the Gospel or in the Acts. It would be foreign to the subject in hand to attempt to discuss the authorship of the Epistle, but the coincidence is worth recording.

These, and other questions which arise, are of the deepest interest to the Christian student, but the last word has not yet been said or written, and it is remarkable how, as in the Old Testament so in the New Testament, there is a gradual “steadyding of the needle” in what is coming to be accepted by all specialists.

The more humble Bible reader need in no way be discouraged or disheartened at the period of transition. St Mark's Gospel (the first of those recognised in the Canon) gives its “priceless first impressions”—the earliest and the simplest picture preserved to us of the ministry of Jesus. In it the historic Jesus looms large as a “great personage.” In Q (or the collection of logia, or sayings, and in the two Gospels in which use of it was made) we have “the voice heard from the treasure-house of recorded sayings of One who spoke as none had spoken before, has spoken since.”

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But the evangelists "breathed an atmosphere charged with traditions respecting Jesus which were being handed on by word of mouth. They would be familiar with the stories and sayings either told in private converse, or recited at the gatherings for common worship." We can easily understand that St Luke would be able without any difficulty to get the additional information which neither St Mark nor Q supplied, from some of these sources to which reference has been made.

Plummer, in his Commentary, deals very fully with other points bearing on "the sources of the Gospel," and the sections on the "Object and Place," and on the "Characteristics, Style, and Language," are well worth careful study.

JOURNEYS TO JERUSALEM

Glancing at the entire section, St Luke mentions a journeying to Jerusalem several times:—

(1) ix. 51: "He steadfastly set his face to go to Jerusalem."

ix. 53: "His face was as though he were going to Jerusalem."

(2) xiii. 22: "He went on his way through cities and villages . . . journeying on unto Jerusalem."

(3) xvii. 11: "As they were on the way to Jerusalem, that he was passing through the midst of (between, R.V., marg.) Samaria and Galilee."

St John also tells us of visits to Jerusalem, and of withdrawals from it:—

(1) x. 39-41: "He went forth out of their hand. And he went away again beyond Jordan into the place where John was at the first baptizing; and there he abode. And many came unto him. . . . And many believed on him there."

(2) xi. 7: "Let us go into Judæa again" for the raising of Lazarus.

(3) xi. 54: "Jesus . . . departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples."

Besides these there is ch. x. 22, which mentions the Feast of the Dedication, whilst ch. vii. 2 relates the circumstances of the Feast of the Tabernacles. He must have been—somewhere—between the two. But of this later.

Halcombe's proposal to remove bodily ch. xi. 14–xiii. 21 and insert it after ch. viii. 22 (previous altogether to the journey in question) is most unsatisfactory, and, as we hope to show, it is unnecessary to date this journey as commencing before the Feast of Tabernacles. Rather, we would make the first visit at the Feast of Dedication, the second to stop short at Bethany (going there only to raise Lazarus), and the third and last ending with His royal entrance into the city on Palm Sunday, to be followed, within a week, by His agony and bloody sweat, His cross and Passion.

Neither do we think it necessary to transpose ch. xvii. 1–4, 5–10, and 11–19 so as to join the incidents at close of ch. ix. These will, however, be noticed when the passages come under consideration.

We are now in a position to see where this whole section comes in, in the narratives given by the three other evangelists.

(a) A break seems to be implied in the narratives both of Matt. xviii. and of Mark ix. After the close of Matt. xviii. it is expressly said (xix. 1, 2): "It came to pass, when Jesus had finished these words, he departed from Galilee, and came into the borders of Judæa beyond Jordan; and great multitudes followed him, and he healed them there"—and almost immediately afterwards

Transposals of text unnecessary.

The Lucan Episode and the other Synoptic Gospels.

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(omitting ver. 3-12) the blessing of the little children (xix. 13, etc.) is given.

Mark x. in like manner begins: "And he arose from thence, and cometh into the borders of Judæa and beyond Jordan; and multitudes come together to him again"—and then, mentioning the same question as to divorce given by St Matthew, he too goes on to relate how children were brought to Jesus (ver. 13, etc.).

With the two evangelists St Luke agrees, giving the leaving of Galilee and the setting of His face to go to Jerusalem (ix. 51), and at the close the blessing of the babes in ch. xviii. 15, etc. The difference is, that he gives a continuous narrative, occupying several chapters, entirely passed over by St Matthew and St Mark.

(b) Where does it come in in St John's Gospel?

Some would make the journey alluded to in Luke ix. 51, etc.—in connection with John vii. 14, etc.,—that He remained in the neighbourhood of Jerusalem between the Feasts of the Passover and of the Dedication, and that then the long journey was undertaken.

It seems hardly likely that a journey undertaken in a hurry, and as an after-thought, and a visit made secretly (this is implied in John vii. 6, 8, 10, 14), should be the same as a public triumphal progress—as this may be called—heralded by some thirty-five couples going before His face, to prepare the way for Him. There must be a break, as we have said, between the keeping of the two feasts: ch. x. 21, 22. It should be mentioned, however, that Westcott says that ver. 22 necessarily means that all from ch. ix. 1 to x. 21 belongs to the Feast of Dedication. If this is so, and the Tabernacle incidents end with ch. viii., then we will have to find, and we may reasonably locate, the long journey related by St Luke as commencing

The Lucan
Episode
and
St John's
Gospel.

between ch. viii. and ix., as otherwise it would come between ver. 21 and 22 of ch. x.

John x. 40-42 describes what happened after the Feast of Dedication was over, and may well refer to this period. This retirement was soon interrupted by the message from Bethany. After the raising of Lazarus, our Lord had again to leave the neighbourhood, and He then went, as we are told, to "Ephraim."

Putting all these together, we are justified in concluding that the Lucan Episode comes in between John x. 21 and 22 (or preferably, according to Westcott, the break is between ch. viii., end, and ch. ix. 1).

As to the duration of the whole journey, counting it all as one, we may say that it commenced soon after the Tabernacles was over, and was not concluded till six days before the following Passover. This would be from October A.D. 29 till the following spring, A.D. 30, or a period of about six months.

Duration
of the
journey.

THE LUCAN EPISODE AS A WHOLE

Whilst claiming for the Lucan Episode to be a section by itself, we are not bound to think that the order of all that is recorded in it is only a chronological order. Some of the events may have—and are by many supposed to have—happened at an earlier part of our Lord's ministry, or during the last week, when He was in Jerusalem. Though St Luke begins his Gospel, as we have seen, by saying that "he had traced the course of all things from the first,"¹ and now writes "in order," this does not necessarily imply in every case a chronological order.

General
review
of the
Episode.

Topical
or chrono-
logical?

¹ For *ἀνωθεν* cf. Westcott's additional note on John iii. 3. It can hardly be claimed (as some have) that St Luke is laying claim to a revelation from the Lord, as St Paul, 1 Cor. xi. 23. Cf. Acts xxvi. 5,

The arrangement in other parts of the Gospel, when compared with the First and Second Gospels, shows that in the Third the order is sometimes "topical." He brings certain incidents together, that the one may throw light upon, and better illustrate, the other. One instance in our present section is where the account of the return of the Seventy immediately follows that of their being appointed and sent forth. A certain interval must have elapsed between the two (x. 16 and 17).

As an illustration of the same, in the earlier part of the Gospel we may notice that in Luke iv. 16-30 the visit to Nazareth is placed immediately after the Temptation, and yet the account mentions wonderful works done in Capernaum (ver. 23), none of which could have taken place before the Baptism and Temptation. If this be so where there is so much that is common to the two or to the three Gospels, we may assume that the same principle of topical order would be used in this large section if the writer thought it would be desirable. At the same time we need not necessarily suppose that, in all cases where parallels are found, the events only occurred once. It is quite possible, especially when we remember the change of localities—no longer Galilee, but Peræa—and the changes among His hearers during the three years of His ministry, and the large accession of those who believed on Him when in Peræa—it is, I say, quite possible and probable that He would on several occasions repeat Himself—the same question being asked Him, and the answer very often being given in the same words, or with only slight variety.

Whilst admitting this "topical" order, I think we

Gal. iv. 9, where it is used much in the same sense as here. "He has begun at the beginning, and investigated everything" (Plummer).

For *καθεξῆς*, a word peculiar to St Luke, cf. viii. 1, Acts iii. 24, xi. 1, xviii. 23.

shall see, on the other hand, that there is much more of a chronological order in this entire section than most are willing to allow, or than has been usually admitted. By the way that the different subsections link themselves to one another we shall be able to arrive at that conclusion. Isaac Williams in his Commentary often makes useful suggestions on this subject. Though, as Alford says, "It is easy to find a fitness on whichever side of the argument we range ourselves, though it is quite impossible to decide which evangelist has placed the incidents in their proper chronological place," it must be of the deepest interest to find out, if possible, the reason why our evangelist inserts them where he does.

It will be our aim, therefore, to consider the purpose of these different subsections, and the reason of their being recorded in connection with this great journey.

These subsections may be thus denoted:—

(1) ix. 51-56: The rejection at a village of the Samaritans.

(2) ix. 57-62: The three aspirants.

(3) x. 1-16: The mission of the Seventy.

(4) x. 17-24: The return of the Seventy.

(5) x. 25-37: The parable of the Good Samaritan.

(6) x. 38-42: Mary and Martha.

(7) xi. 1-13: Concerning prayer.

(8) xi. 14-28: The dumb demoniac.

(9) xi. 29-36: Old Testament signs to this generation.

(10) xi. 37-54: At the dinner-table.

(11) xii. 1-12: The warning against the Pharisees.

(12) xii. 13-34: The parable of the rich fool.

(13) xii. 35-59: More warnings.

(14) xiii. 1-9: The parable of the barren fig-tree.

(15) xiii. 10-21: Miracles and parables.

(16) xiii. 22-30: "Are there few saved?"

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(17) xiii. 31-35 :¹ Herod's intentions and our Lord's resolve.

(18) xiv. 1-24 : In the Pharisee's house.

(19) xiv. 25-35 : Counting the cost, or the conditions of discipleship.

(20) xv. : The trilogy of parables.

(21) xvi. 1-13 : The parable of the unjust steward.

(22) xvi. 14-31 : Dives and Lazarus.

(23) xvii. 1-10 : Profitable and unprofitable servants.

(24) xvii. 11-19 :² The ten lepers.

(25) xvii. 20-37 : The days of the Son of man.

(26) xviii. 1-8 : The unjust judge.

(27) xviii. 9-14 : The Pharisee and publican.

The narrative, parallel with the First and Second Gospels, here joins with them, recording His blessing the babes : ver. 15-18, agreeing with Matt. xix. 3-5 ; Mark x. 13-16.

He still travels south—passes through Jericho,—and six days before the Passover is once more in the house of Bethany. From there, on the afternoon of Palm Sunday, He enters the city of Jerusalem with acclamations, and the royal progress, commenced a few months before, is at last completed.

THE CIRCUMSTANCES WHICH IMMEDIATELY LED TO THE JOURNEY

What led
to the
journey
being
under-
taken.

We must now try to grasp the situation both in Jerusalem and in the northern part of the country, so as to understand properly the "Lucan Episode."

And first—in *Jerusalem*.

Events in
Jerusalem.

Readers of the English Bible (Authorised Version or Revised Version) would naturally think that the account

¹ Did the hurried visit to Bethany (John xi.) occur here ?

² Ch. xvii. 11 agrees with Matt. xix. 1.

of the Feast of Tabernacles extended from John vii. 1 to x. 21, and that of the Feast of Dedication was contained in x. 22-40. But Westcott (as we have seen) arranges differently. He renders ver. 22, "At that time (or then) the Feast of Dedication was held in Jerusalem"; and he adds, "The special mention of the time appears to be made in order to connect the subject of the Lord's teaching with the hopes associated with the last national deliverance." In his note at the beginning of ch. ix. he says: "The true reading of ch. x. 22 determines that ch. ix. and x. 1-21 are connected with the Feast of Dedication and not, as is generally supposed, with the Feast of Tabernacles. The latter connection has found support from the false gloss added to ch. viii. 59. This verse ought to end with 'went out of the Temple.'" He also says: "As it is, ch. ix. begins abruptly, like ch. vi. The contents of ch. ix. 1-x 21 have a close affinity with ch. x. 22-39."

Assuming this to be so, we will consider the "Tabernacles" narrative as closed with John viii., and leave ch. ix. 1-x. 21 to be noticed when we come to the incidents of the later festival.

What, then, was the situation in Jerusalem at the close of the Feast of Tabernacles, as given at the end of John viii.?

The Feast
of Taber-
nacles.

Westcott says: "The discussions at the Feast of Tabernacles, ch. vii., viii., are characterised by waverings and questionings among the people. Those at the Feast of Dedication (ix., x.) show the separation already consummated."

The following is a summary of ch. vii., viii. :—

The Lord's brethren (almost certainly sons of Joseph by a former marriage)¹ urge on Him to go up to Jeru-

¹ For a discussion of the different theories, cf. Lightfoot on the Galatians: Dissertation II. "The Brethren of the Lord." Also, taking

saalem for this great festival. He had not gone up to the Feast of the Passover, which He had spent at Capernaum (vi.) ; what He had done in the north was practically withdrawn from, and unknown (so they say) to, those who could best judge of His claims. "Manifest thyself to the world." He explains to them why they can and should go up, and why He cannot. "I go not yet up. Do ye" (emphatic). But after a little while He does go up, but in no public way, "secretly," and not joining any of the pilgrim bands. "Who and where this famous (ἐκεῖνος) Teacher is," is discussed by everybody. At last, "about the midst of the feast," He suddenly arrives, not to keep the feast, as others were making it, a festival of peculiar joy, but as a Prophet. "The Lord whom ye seek shall suddenly come to his temple" seems as if again being fulfilled.

The discussions lay open the thoughts of three groups of men :—

(1) The Jews, by which St John means the religious leaders, including both Pharisees and Sadducees (ver. 14-24).

(2) Some of the inhabitants of the city (ver. 25-31).

(3) The messengers of the chief priests and Pharisees, (ver. 32-36). Each discussion presents a different scene.

(4) "The multitude" (ὁ ὄχλος)—representing the general gathering of the Jewish inhabitants of Palestine, Galileans for the most part—is swayed backwards and forwards by conflicting hopes and fears (ver. 20, 31). "The Jews" have their settled policy and their firm, but

another view than that of Bishop Lightfoot, see article by Mayor in Hastings' *Dictionary of the Bible*, vol. i. "Brethren." Lightfoot gives a useful conspectus of the Patristic and early authorities on pp. 274-289 (edition 1876).

narrow, convictions. The multitude have neither the one nor the other.

The discussions on "the last day of the feast" (ver. 37-52) bring matters to a head. The day itself was the close of the great festival, and it was kept holy, like the Sabbath: Lev. xxiii. 56. The Lord "was standing" watching the people, and He cries aloud, making that wonderful offer, "If any man thirst," etc. (ver. 37, 38). It is supposed that the ceremony of each of the previous seven days (libations of water brought in a golden vessel from Siloam, made at the time of the morning sacrifice) was omitted on the eighth day. The Lord shows that in Him the promise of the earlier miracle (referred to in 1 Cor. x. 4), which the ceremony commemorated, was fulfilled. Ver. 40-44 show the effect on the multitude; ver. 45-52 on the Sanhedrim.

We omit ch. vii. 53-viii. 11 for obvious critical reasons, and resume at ch. viii. 12.

The Lord is now in "the treasury" (ver. 20). This was in the court of the women, the most public part of the Temple; cf. Mark xii. 41, Luke xxi. 1. The mention of the locality adds force (says Westcott) to the notice of the Lord's immunity from violence. The Sanhedrim held their sittings usually in the chamber between the court of the women and the inner chamber. He continued to teach, therefore, within earshot of His enemies. In this court were two gigantic candelabras, 75 feet high, and sumptuously gilded. "On the summit of these, nightly, during the feast, lamps were lit which shed their soft light over all the city. Round these lamps the people, in their joyful enthusiasm, and even the stateliest priest and Pharisees, joined in festal dances; while, to the sound of flutes and other music, the Levites, drawn up in array on the fifteen steps which led to the court, chanted

the Psalms, which early received the title "Songs of Degrees" (Ps. cxx.-cxxxiv.).

As, just before, He had applied to Himself one of the typical miracles of the Exodus (vii. 37), so our Lord now applies (viii. 12-20) to Himself that of the Pillar of Fire, of which the lighting of the lamps was a reminder. He claims to be more than the Light of one nation—or even "of Asia." He is the Light of the World: an expression the force of which is shown in Holman Hunt's wonderful picture in Keble College, Oxford, and a replica of which was recently placed in charge of the authorities of St Paul's Cathedral, in trust for the nation. To an objection raised, He justifies His language, and shows how "the Father" confirms it, and gives the reason why they cannot understand. "No man laid hands on Him" (ver. 20), with which *cf.* vii. 30, 32, 34, and in this viii. 59.

More solemn words are spoken by Him (ver. 21-26); and then, referring to His death, He says that one day they will know who He is. Some "believe on Him" (ἐπίστευσαν εἰς (ver. 30). But some do not. They only "believe Him" (πιστ. with dat.): the Revised Version directs attention to the difference. They "believed" His statements to be true, but they shrank from "believing on Him," and committing themselves wholly to Him.

It is to those who believe Him, but fail to believe on Him, that He now turns (ver. 31-59). Six reasons in all are given by them as against His teaching. There are few passages which give such a lifelike and vivid description. The three claims on their part are of inheritance (ver. 33), kinsmanship (ver. 39), religious privileges (ver. 41). There are three objections to Him: His character (ver. 48), His authority (ver. 53), His implied Divinity (ver. 57). The arguments are abruptly brought to an end by His words (ver. 58): "Verily, verily, I say unto you, before Abraham

was, I am." These words (and in fact the whole section from ver. 46) are read as the Holy Gospel for Passion Sunday (fifth Sunday in Lent), and are connected with the first lesson at matins (Exod. iii. 14). By this "I am" He distinctly claimed the incommunicable name of Jehovah. They understood it as such (x. 32, 33). To this claim there can be but two answers. The Jews made the one, and would stone "the blasphemer." Shall we refrain from the only other answer, to worship and adore "the God Man"?

But, as He had said, "My time is not yet," They take up stones to cast at Him. They already have them in their hands. But as He had escaped from the angry Nazarenes in the early days of His ministry (Luke iv. 28-30), so now, some mysterious power in Him withholds their hands (*cf.* also John xviii. 6). "He hid himself, and went out of the temple."

No wonder that He retired from Jerusalem for the time being. John ix. 1 belongs, as we have seen, to the events of the next feast, the Dedication, two months later. He must go somewhere, northwards.

Second: But *why to Peræa, and not to Galilee?*

Previous
events in
Galilee.

To answer this we must turn to the Synoptic Gospels, and see the condition of things—with reference to Him—in the north. What were the events which had happened before the hurried visit to Jerusalem at the Feast of Tabernacles?

St Matthew has recorded the feeding of the four thousand (xv.), the confession of St Peter, and the first plain intimation by Jesus of His death (xvi.), the Transfiguration, and the healing of the lunatic child (xvii.), and then the sojourn in Galilee, with the difficulty which arose at Capernaum about paying tribute. "In that hour at the same time came the disciples, saying, Who then

is greatest in the kingdom?" The Lord answers the question, and after further teaching concludes with the parable of the unmerciful servant (xviii.).

Then comes ch. xix. 1, 2, which we again quote in full: "And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the borders of Judæa beyond Jordan; and great multitudes followed him; and he healed them there." It is here that St Luke's special episode comes in—the end of which coincides with Matt. xix. 13.

St Mark records the same events in ch. viii. 1–ix. 29. Then "they went and passed through Galilee, and he would not that any man should know it," giving in ver. 31 the reason why. A short and private stay is made at Capernaum, which had become "His city" after His expulsion from Nazareth. Ch. x. 1 then states as St Matthew had done: "He arose from thence, and cometh into the borders of Judæa and beyond Jordan; and multitudes come together unto him again; and, as he was wont, he taught them again." Then, besides mentioning the question of divorce, he, like St Matthew, says nothing till in ch. x. 13 he relates the blessing of the little children.

It would seem, therefore, that the Galilean ministry, including His missionary journeys into heathen and half-heathen lands in the extreme north, had reached its climax. The "itinerant medical mission of the Twelve" was over, with the result that Herod had been interested, and the people excited. But after the teaching (John vi.) about Himself as the Bread of Life, given in consequence of the miracle of the feeding of the five thousand, a reaction had set in, and the Cæsarea Philippi and Hermon events occur, assuring the disciples of the Father's acceptance of the Son, and the future triumph of glory which

would be His, though it would have to be won by the agony and bloody sweat, His Cross and Passion.

Nothing further would be gained by prolonging this Galilean ministry and (after the Feast of Tabernacles) returning to these former scenes. He takes His final departure: "His face is henceforth towards Jerusalem." One part of the country, hitherto unvisited, is open to Him, and that is, "beyond Jordan, in the country called Peræa."

It is this ministry, practically lasting for six months, that St Luke, and St Luke alone, has preserved.

Peræa
alone open
to the
Lord.

Though designated "towards Jerusalem," it was not for the Feast of Dedication that He was really bound—He is going up to Jerusalem really to die. That is the end which He has steadily in His mind, as He has already twice told His disciples.

It is to be no hurried visit, as His last one, when He went up in the middle of the Feast of Tabernacles. It is a last and a royal progress. It would seem then that, when the Lord had quitted the Temple, as related by John viii., He also left Jerusalem, and returned to the north and Capernaum merely for the purpose of preparing for this journey, and practically to take His farewell of the country where He had taught and done the like of which had never been heard of before. We shall see, as we follow His steps, with what mingled feelings He took His departure. Farrar and others here insert ch. xiii. 1, etc.—about the slaughter of the Galileans, and the plot of the Pharisees to frighten Him away (xiii., *fn.*). But the true place seems to be where St Luke relates it, and there is no necessity to transpose that chapter, or any other of this section.

A royal
progress.

The following synopsis of the section treated of in this royal progress is taken from Westcott's *Introduction to the Study of the Gospels*:—

Synopsis of
the Lucan
Episode.

ch. ix. 43b-xviii. 30: The universal Church; the rejection of the Jews foreshown:

- (a) Preparation, ix. 43b-xi. 13.
- (b) Lessons of warning, xi. 14-xiii. 9.
- (c) „ progress, xiii. 10-xiv. 24.
- (d) „ discipleship, xiv. 25-xvii. 10.
- (e) The coming end, xvii. 11-xviii. 30.

These five are thus subdivided:

- (a) Coming persecution, ix. 43b-45; traits of the true disciple, 46-62.
 The mission of the Seventy, x. 1-20; thanksgiving, 21-24.
 One family of men: The Good Samaritan, 25-37.
 One thing needful: Mary and Martha, 38-42.
 Prayer the strength of life, xi. 1-13.
- (b) Lessons of warning:
 Inward: Seven worse spirits, xi. 14-28.
 Sign of Jonah, 29-36.
 Pharisaic religion, 37-54.
 Outward: Persecution, xii. 1-12.
 Wealth, 13-31.
 Life, 32-53.
 Signs of the times, 54-59.
 The fate of the Galileans and others, xiii. 1-5.
 The barren fig-tree, 6-9.
- (c) Lessons of progress:
 The woman (=the Church) set free, xiii. 10-17.
 The growth of the Church outward and inward, 18-21.
 The duty of effort, 22-30.
 The assurance in working, 31-35.
 Formalism defeated, xiv. 1-6.
 The poor called, 7-14.
 The feast furnished with guests.

(d) Lessons of discipleship :

The completeness of the sacrifice, xiv. 25-35.

The universality of the offer, xv.

Social duties :

The stewardship of wealth, xvi.

Offences, faith, service, xvii. 1-10.

(e) The coming end :

The sign : The ten lepers, xvii. 11-19.

The unexpectedness of Christ's coming, 20-37.

The unjust judge, xviii. 1-8.

Obstacles to faith : Self-righteousness, pride, selfishness, 9-30.

Taking the miracles as recorded by St Luke, Westcott gives the following :—

iii. (i. and ii. refer to those in the earlier part of the Gospel) :

Signs of Christ's working on men :

(a) To give utterance to the spiritually dumb : The dumb devil cast out, xi. 14-26.

(b) To remove

(1) The inward checks to our progress : The woman with a spirit of infirmity, xiii. 11-17.

(2) The outward obstacles to it, ver. 5 : The man with the dropsy, xiv. 1-6.

(c) To cleanse impurity outward and inward, ver. 19 : The ten lepers cleansed, xvii. 12-19.

Similarly, he classifies the parables :—

i. The foundations :

(3) Charity : The Good Samaritan, x. 30-37.

(4) Importunity in prayer : The friend at midnight, xi. 5-8.

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ii. Lessons of warning :

- (1) Dependence : The rich fool, xii. 16-21.
- (2) Faithfulness : The servants, xii. 35-48.
- (3) Fruitfulness : The barren fig-tree, xiii. 6-9.

iii. Lessons of progress :

- (1) Outward growth : The mustard seed, xiii. 18, 19.
Inward change : The leaven, xiii. 20, 21.
- (2) The humble exalted : The chief seats, xiv. 7-11.
The poor called : The great supper, xiv. 12-24.

iv. Lessons of discipleship :

- (1) The rational sacrifice :
The tower-builder, xiv. 28-30.
The king going to war, xiv. 31-33.
- (2) The universal offer :
The guideless wanderer from the Church :
Sheep, xv. 3-7.
The lost slumberer in the Church : Coin, xv.
8-10.
The wilful apostate from the Church : Son, xv.
11-32.
- (3) Social duties :
In the use of outward blessings :
Prudence : The unjust judge, xvi. 1-12.
Charity : Rich man and Lazarus, xvi. 19-31.
Service no ground of merit : Unprofitable
servants, xvii. 7-10.

v. Lessons of judgment :

- (1) The injured heard at last : Unjust judge, xviii.
1-8.
- (2) Man's judgment reversed : Publican and sinner,
xviii. 9-14.

For sections including parallels with other Gospels, (a) in short sayings or parts of discourses, (b) in parables and longer discourses, (c) in incidents, Westcott gives lists of 14, 5, and 4 respectively, whilst he enumerates 16 sections as peculiar to St Luke.

From Neander, in his arrangement of the parables in connection with "the Kingdom," we take the following, bearing on the parables in these chapters of St Luke :—

Parables on the progress of the Kingdom :

- 1, 2.
3. The mustard seed, xiii. 18, 19.
4. The leaven, xiii. 20, 21.
- 5.

Moral requisites for entering the Kingdom :

Negative :

- 6-8. The lost sheep : Coin ; son, xv.
9. The Pharisee and publican, xviii. 9-14.
10. Strife for places, xiv. 7-11.

Positive :

- 11-13.
14. The tower and the warring king, xiv. 28-33.
- 15.

How to enter the Kingdom :

16. The feast, xiv. 16-24.

Activity in the Kingdom :

- 17, 18, 19.
20. The barren fig-tree, xiii. 6-9.
- 21.

The true spirit of the Kingdom :

22. (1) Forgiveness : Good Samaritan, x. 30-37.
- 23.

24. (2) Right use of worldly possessions : Unjust steward, xvi. 1-12.
 25. Rich man and Lazarus, xvi. 19-31.
 26.
 27. (3) Prayer : Importunate widow, xviii. 1-8 ; friend on his journey, xi. 5-10.

It is noteworthy that whilst the keynote of St Matthew's Gospel is often said to be "Behold, thy King," and almost all the parables recorded by him are introduced with the words "The kingdom of heaven is like unto," that expression is never used by St Luke, and it is only now and then that he refers to the preaching of the Gospel—the good news—of the Kingdom. Maurice in his *Lectures on St Luke's Gospel* brings out very clearly how that it is the characteristic feature of this Gospel, as it was *the burden* of the Saviour's teaching and the *explanation* of His miracles and mighty works. He gives the following as the plan of the Gospel :—

- i. 1-5. The purpose of the Gospel.
- i. 6-80. The announcement of the Son of David.
- ii. Birth and childhood of the King.
- iii. 1-23. The Kingdom of Heaven at hand.
- iv. 1-33. The temptation of the King.
- iv. 33-44. The King casting out evil spirits.
- v. Powers and signs of the Kingdom.
- vi. 1-12. The Lord of the Sabbath.
- vi. 13-17. The King choosing His ministers.
- vi. 17-49. The subjects and laws of the Kingdom.
- vii. The King calling forth the faith of His subjects.
- viii. The parable of the Kingdom of Heaven.
- ix. 1-48. The glory and the humiliation of the King.
- ix. 49-x. 38. The eternal life of the Kingdom of Heaven.

- x. 38-xi., end. The spirit of the King and of the Jewish rulers.
- xii. 1-51. The fire which is to baptize the nation and the King.
- xii. 51-xiii., end. The city of the great King.
- xiv. The feast of the Kingdom.
- xv. The joy of the Kingdom.
- xvi. The King dismissing His steward.
- xvii. How the Kingdom of God comes.
- xviii. Who can enter the Kingdom.

The closing chapters xix.-xxiv. give:—The King entering His capital; the King amidst the chief priests and scribes; the sign that the Kingdom was at hand; the King in His agony; the King on the Cross; the King triumphant.

I. Sections including parallels with the other Gospels:—

(a) In short sayings or parts of discourses:

- x. 1-16. *Cf.* Matt. ix. 37-38, x. 10-16, xi. 21-23, x. 40; Luke ix. 1 ff.
- xi. 1-4. *Cf.* Matt. vi. 9-13.
- xi. 5-13. *Cf.* Matt. vii. 7-11.
- xi. 29-36. *Cf.* Matt. xii. 38-42, v. 15, vi. 22, 23; Luke viii. 16.
- xii. 1-12. *Cf.* Matt. xvi. 6; x. 28-33, etc.
- xii. 22-40. *Cf.* Matt. vi. 25, etc.
- xii. 41-53. *Cf.* Matt. xxiv. 45 ff.
- xii. 54-59. *Cf.* Matt. xvi. 2, 3, etc.
- xiii. 22-30. *Cf.* Matt. vii. 3, etc.
- xiii. 31-35. *Cf.* Matt. xxiii. 37-39.
- xiv. 25-35. *Cf.* Matt. x. 37.
- xvii. 1-4. *Cf.* Matt. xviii. 6, 7, 21, 22.
- xvii. 22-37. *Cf.* Matt. xxiv.

(b) In parables and longer discourses :

ix. 46 ff. *Cf.* Matt. xviii. 1 ; Mark ix. 33.

x. 21-24. *Cf.* Matt. xi. 25.

xiii. 18-21. *Cf.* Matt. xiii. 31, 32 ; Mark iv. 30-32.

xiv. 16-24. *Cf.* Matt. xxii. 1-14. A variation.

(c) In incidents :

ix. 57. *Cf.* Matt. viii. 18.

xi. 14. *Cf.* Matt. xii. 22.

II. Sections peculiar to St Luke :—

ix. 51-56 ; x. 17-20, 25-37, 38-42 ; xii. 13-21 ;
xiii. 1-5, 6-9, 10-17 ; xiv. 1-13 ; xv. 8-10, 11-32 ;
xvi. 1-13, 14-31 ; xvii. 5-10, 11-19 ; xviii. 1-8,
9-14.

The following are some of the apocryphal words of Jesus, which illustrate expressions in this Lucan section, taken from Westcott's *Introduction to the Study of the Gospels* :—

xiv. 27. Thus He saith : “ They who wish to see me and to lay hold of my kingdom must receive me by affliction and suffering.” Barn., *Ep.*, 7.

xii. 31. (*Cf.* also the Order of Petitions in the Lord's Prayer.) Jesus said to His disciples : “ Ask great things, and the small shall be added unto you ; and ask heavenly things, and the earthly shall be added unto you.” Orig., *de Orat.*, Sect. 2.

xii. 49. He who is near me is near the fire ; he who is far from me is far from the kingdom. Orig., *Hom.* in Jer. iii. p. 778.

xvi. 11, 12. The Lord says in His Gospel : “ If ye kept not that which is small, who will give you that which is great ? ” [Clem. Rom.], *Ep.*, ii. 8.

x. 3. Add, But Peter answers him and saith : “ What,

then, should the wolves tear in pieces the lambs? Jesus said to Peter: Let not the lambs fear the wolves after they are dead; and do you fear not those who kill you and can do nothing to you; but fear him who after you are dead hath power over soul and body, to cast them into hell fire." Clem. Rom., ii. 5.

xvii. 4. It is said in Scripture: The just shall fall seven times, and shall rise again. [Hipp.], *adv. Hær.* (Naass), ver. 7, p. 102.

(From Hastings' *Dictionary of the Bible*, App., "Agrapha.")

xi. 2. In codex Ev. 604: Thy Holy Spirit come upon us and purify us.

xvii. 5, 6. And when his disciples asked the Lord why they only asked for this, that they said unto him, "Increase our faith." The Lord said to them, "If you have faith, a mountain will also move from you." And he says to them: "You shall not doubt and sink in the world like Simon, who, when he doubted, was at the point of sinking." Aphraates, *Hom.*, i. 15.

xvi. 19, etc. With this parable may be compared the following from the Gospel according to the Hebrews: "The other of the rich men said unto him, Master, by doing what good thing shall I have life? He said, Man, do the law and the prophets. He answered unto him, I have. He said to him, Go, sell all that thou hast, and distribute to the poor, and come, follow me. But the rich man began to scratch his head, and it pleased him not. And the Lord said unto him: How sayest thou I have done the law and the prophets, since it is written in the law, Thou shalt love thy neighbour as thyself: and behold, many

brethren of thine, sons of Abraham, are clad in filth, dying of hunger, and thy house is full of good things, and nothing at all goes out from it to them. And he turned and said to Simon his disciple, who was sitting by him: Simon, son of John, it is easier for a camel to enter through the eye of a needle than for a rich man to enter into the kingdom of God."

xiv. 7-10. Some MSS. contain the following addition to Matt. xx. 28: "Ye seek from the small to the increase, and from the greater to be less. But when ye come in, even by invitation, to a feast, sit not down in the distinguished places, lest one grander than thou arrive, and the giver of the feast come and say to thee, Go further down, and thou be ashamed. But if thou sit down in the meaner places and one meaner than thou arrive, the giver of the feast will say to thee, Join us further up, and that shall be to thine advantage."

xiii. 15 may be illustrated from an addition to Luke vi. 4 contained in a single MS. (Codex Bezae): "On the same day, seeing one working on the Sabbath, he said to him: Man, if thou knowest what thou doest, blessed art thou; but if thou knowest not, thou art accursed and a transgressor of the law." And from the Oxyrhynchus logia: "Jesus saith . . . Except ye make the Sabbath a real Sabbath, ye shall not see the Father."

ix. 56. "Where the pains are, thither hasteneth the physician."

xiv. 35. "Jesus said, Thou hearest with one ear."
Oxyrhynchus logia.

xvii. 1. "In the Gospel which the Nazarenes are accustomed to read, that according to the Hebrews, there is put among the greatest crimes he who shall

have grieved the spirit of his brother"; and again, also quoted by St Jerome, "We read of the Lord saying to the disciples, And never (said he) rejoice except when ye have looked upon your brother in love."

Paralipomena, by Dr Pick, in "Christianity of To-day" series, is also well worth consulting by those who would note the "Agrapha" and their parallels in other parts of the New Testament.

QUOTATIONS FROM THE OLD TESTAMENT

The text for the Old Testament is that given in Grabe's edition, A.D. 1707.

- ix. 54. πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς.
 . . . κατέβη . . . ἐκ κατέφαγεν
 —2 K. i. 10.
- x. 15. μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως τοῦ ἄδου καταβήσῃ.
 εἰς τὸν οὐρανὸν ἀναβήσομαι: εἰς ἄδου
 —Isa. xiv. 13, 15.
- x. 19. πατεῖν ἐπάνω ὄψεων.
 (om.) ἐπὶ ἀσπίδα καὶ βασιλίσκον ἐπιβήσῃ.
 —Ps. xc. 13.
- x. 27. ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης καρδίας σου
 τῆς
 καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου.
 . . ἐξ ὅλης τῆς ψυχῆς . . . ἐξ ὅλης τῆς δυνάμεως.
 καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.—Deut. vi. 5.
 (om.)
- x. 27. τὸν πλησίον σου ὡς ἑαυτόν.
 —Lev. xix. 8.
- x. 28. τοῦτο ποιεῖ καὶ ζήσῃ.
 ἂ ποιήσας αὐτὰ ἀνθρώπος. . . . ζήσεται ἐν αὐτοῖς.
 —Lev. xviii. 5.
- xii. 53. θυγάτηρ ἐπὶ τὴν μητέρα . . . νύμφη ἐπὶ τὴν πενθεράν.

 —Mic. vii. 6.

- xiii. 19. τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.
 . . ὄρνεα κατῴκουν
 —Dan. iv. 12 (9).
- xiii. 27. ἀπόστητε ἀπ' ἐμοῦ πάντες ἐργάται ἀδικίας.
 οἱ ἐργαζόμενοι τὴν ἀνομίαν.
 —Ps. vi. 2 (9).
- xiii. 29. ἀπὸ ἀνατολῶν καὶ δυσμῶν.
 ἡλίου . . ἕως . . . —Mal. i. 11.
- xiii. 35. εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.
 —Ps. cxvii. 26.
 ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν.
 εἰς ἐρήμωσιν ἔσται ὁ οἶκος οὗτος.—Jer. xxii. 5.
- xvii. 14. ἐπιδείξατε τοῖς ἱερεῦσιν.
 τῷ ἱερεῖ.—Lev. xiii. 49.
- xvii. 27. εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν.
 —Gen. vii. 7.
- xvii. 29. ἔβρεξεν πῦρ καὶ θεῖον ἀπ' οὐρανοῦ.
 θεῖον . . πῦρ ἐκ τοῦ σ . . —Gen. xix. 24.
- xvii. 31. ἐπιστεψάτω εἰς τὰ ὀπίσω.
 περιβλέψης —Gen. xix. 17.
 ἐπέβλεψεν —Gen. xix. 26.

SECTION I

CHAPTER IX. 51-56

LOVE NOT REVENGE

Ver. 51. "The time was come," A.V.; "the days were well-nigh come," R.V.

"received up," i.e. "into heaven": Mark xvi. 19; Acts i. 2, 11, 22; 1 Tim. iii. 16. Cf. ascension of Elijah, 2 Kings ii. 9-11; 1 Macc. ii. 58; Ecclus. xlviii. 9.

"steadfastly set his face": cf. Ezek. vi. 2, xiv. 8; also Jer. xxi. 10, xlv. 15; 2 Kings xii. 17; Isa. i. 7. "Non viam memeret, sed metam" (Bengel). Cf. also Mark x. 32: going before, as a leader wishing to encourage his followers by choosing for himself the place of danger. The "Jerusalem journey" and its stages, noted in ix. 53, 57, xiii. 22, xvii. 11, xviii. 31, xix. 11, 28.

Ver. 52. Cf. ch. x. 1.

Ver. 53. For enmity, cf. x. 33 (as a contrast), John iv. 9. For the Samaritans, cf. 2 Kings xvii. 24-41; Ezra iv. 2-4.

Ver. 54. "In omnibus elementis, præter ignem, miracula fecit Christus" (Bengel).

"Lord." Our Lord is chiefly addressed in three ways: Κύριε, the most general; ἐπιστάτα, xvii. 13 (and elsewhere in St Luke only); and διδάσκαλε, x. 25, xi. 45, xii. 13.

Κύριε is best translated "sir." Cf. 1 Pet. iii. 6. Señor in Spanish.

ἐπιστάτα, "Master," authority of king. Cf. viii. 45; ix. 33, 49.

Ver. 54. διδάσκαλε: x. 25; xi. 45; xii. 13. "Teacher," equivalent for Rabbi. Cf. R.V. marg. in each case; John i. 38, R.V. marg.; xx. 16, R.V. marg.

In narrative, κύριος without article = Lord (Jehovah); cf. Luke v. 17. St Luke uses king of our Lord very often (cf. x. i. and reff.), but in such cases always has the article. In Hebrew the equivalent for king is Adon, Adonai, which, as in Gen. xliii. 20, is rendered "sir," A.V.; but generally "Master," as in Gen. xxiv. 9.

δεσπότης: used in ii. 29 (tr. Lord), = the master of a slave, and shows Simeon's thought of God's absolute right over him, His slave. Cf. Acts iv. 24; Rev. vi. 10. Note our word "despot," etc. See Trench, *Synonyms*, xxviii. In 2 Pet. ii. 1, Jude 4, applied to Christ.

"Wilt thou?" They do not wish to act without His consent and approval. "Even as Elias did," omitted in R.V. and in best MSS.

Ver. 55. "Ye": emphatic. "Vos is no idle word" (Bishop Andrewes). "You are missing your true position, not considering under what dispensation you are living."

"And said . . . ye are of,"—omitted by best MSS.; but it is hardly conceivable that the shorter form of text should have been the original. Cf. Westcott and Hort, *Note on Select Readings*, App., p. 60. Acts v. 4, xiii. 11; 1 Cor. v. 5; 2 Tim. iv. 14, xi. 30, are not at variance with this teaching of our Lord. A helpful paper will be found in Luckock's *Spiritual Difficulties*, No. xxiv.

Ver. 56. "For . . . save them,"—also omitted by best MSS. May have been an interpolation from Matt. xviii. 11 (also omitted, however, by Westcott and Hort) or from Luke xix. 10.

"another": ἑτέραν, not ἄλλην, a different kind; probably not a Samaritan village at all. Cf. also Num. xx. 21.

ALL is now ready. The Lord has already "sent messengers before his face." These were not the Seventy. There is no need to suppose (as some do) that they were "the Boanerges." The words remind us of what the prophet Malachi had said (iii. 1): "Behold, I send my messenger, and he shall prepare the way before me"; and of the Lord's words concerning John the Baptist (Matt. xi. 10;

Luke vii. 27) and the opening words of St Mark's Gospel : " The beginning of the gospel of Jesus Christ, the Son of God. Even as it is written in Isaiah the prophet, Behold, I send my messenger before thy face," etc. (*cf.* i., ii.; *cf.* also Luke i. 76). It was no independent mission like that of the Twelve, when He " sent them forth to preach the kingdom of God and to heal the sick " (ix. 2). It was more like the mission of the Seventy, soon to be—one to herald and announce His own approach. They were to make ready for Him—probably to prepare lodgings for Him (*cf.* Philem. 22). Like John the Baptist, they were not authorised to do " any miracle."

The natural way to go from Galilee to Jerusalem would be to pass through Samaria, though very often the Jewish pilgrims from Galilee would cross the Jordan into Peræa, travel down till they could recross the Jordan, and get to Jerusalem avoiding Samaria, because of the long and traditional enmity between the two races.

" The messengers entered into a village of the Samaritans to make ready for him"—not necessarily only for the necessary food and shelter, but for what He might say and do on His arrival. But " his face was as though he would go to Jerusalem." That was " the end " for which " he had steadfastly set his face." His death would not be for some months yet, and even the comparatively unimportant Feast of the Dedication would not be for another two months. But their refusal was no ordinary inhospitality. The messengers would have announced Him as the Messiah—it was, as such, a solemn progress that He was making,—but " a Messiah going to Jerusalem " would, in their estimation, prove that He was no true Messiah, as they had their temple at Gerizim (*cf.* John iv. 20). The very teaching of the Lord to the

Samaritan woman (John iv. 19-26), and the claim then made, as it got known, will easily account for the change from ch. iv. 39-42.

In consequence of this treatment ("they did not receive him") there happened that incident which showed how uncongenial in spirit were even the leading members of the Apostolic group, and how much they had still to "learn of him" before they could be sent out on their mission "into all the world."

"James and John said: Lord, wilt thou that we bid fire to come down from heaven, and consume them (even as Elias did)?" Many ancient authorities omit these last words, but it doubtless was the conduct of Elijah that prompted them to make the suggestion (2 Kings i. 10, 12). That the suggestion was made at all shows, however, not only their indignation at the uncivil treatment of their Master, but also their faith in the "powers with which he was able to equip his servants." Fresh, too, as they were from the Holy Mount of the Transfiguration, where they had heard the voice from heaven, "This is my Son, my chosen: hear ye him," they were indignant at this deliberate rejection of his Messianic claims. It was "a zeal for God, but not according to knowledge" (Rom. x. 2). But revenge is the last thing in the mind of the Saviour, so He "turned and rebuked them (and said, Ye know not what manner of spirit ye are of)". These bracketed words are added by some ancient authorities, as also, though by fewer, "for the Son of man is not come to destroy men's lives, but to save them." Whether in the original tradition or not, the words are well worthy of being spoken by Him, and of forming the substance of His rebuke. Only a few weeks before He had had occasion to rebuke St Peter (Matt. xvi. 23). Sadler (with others) says: "It is easy to see why it has been

omitted: it is beyond measure difficult to suppose anyone inventing it, or putting it into the Lord's mouth." What he adds is perhaps rather strong, considering the culprits are the MSS. κ , A, B, C: "Its absence seems to me to be so far the condemnation of any MSS. in which it is wanting!" Still, "they seem to have all the stamp of the Lord's wisdom and goodness." But what do they really mean? They are words of rebuke, and not of mere blame for something comparatively unimportant. "Ye partake of the spirit of the Old Testament rather than of the New Testament." But the Old Testament had much of forgiveness and mercy; and the New Testament exceeds the Old Testament in its real severity. The very Apostles, too, not so very long before, when starting on their mission, had been told to shake off from their feet the dust of any city which would not receive them. He, "to whom all hearts are open," saw, however, in them at this time not so much zeal and love for Him, as a vindictive and persecuting spirit, and this must be crushed at once, and without any "sparing." The Spirit of God is the spirit of love—and love "endureth all things," and is "long-suffering." "Religionis non est religionem cogere," says Tertullian. "Defendenda est non occidendo sed moriendo," says Lactantius. "O salutaris error, qui totius mundi sustulit errorem" is quoted by Bishop Andrewes *in loc.*; and yet how often has the same spirit of intolerance reasserted itself in Church history!

We may compare this incident with a somewhat similar one later on, when the Lord, betrayed in the garden by Judas, is taken by the Roman soldiers. St Peter, who must have heard the suggestion of the Boanerges, and the Lord's answer, says, "Lord, shall we smite with the sword?" But, as the fire was not to be called down from heaven, so the sword is to be kept in the scabbard.

"Vengeance is mine, I will repay." But neither fire nor sword are to be used by His servants now.

Bishop Andrewes shows how different their proposed act was from that of Elijah.

(1) He did not what they would do. What He did, was on delinquents only; what they wished to do, was on the whole village.

(2) They would do *what* He did, not *as* He did. He did by special inspiration, by Divine command. They had no such authority.

(3) Elijah's spirit was not theirs. His was no evil spirit, but it was not for every person, place, or time. The times had changed, and their spirit was to be not that of Elijah, but of Christ. The Son of man is come. Moses and Elijah have both disappeared. It is now, as seen on the Mount of Transfiguration, "Jesus only." "My Spirit is that of the dove, not the eagle." *That* carries Jupiter's thunderbolt; *this* has the olive branch, the sign of "Non perdere, sed salvare." And all this not by accident, but of set purpose, the very end for which God sent Him, for which He came down from heaven, "not to destroy, but to save" men's lives.

I have used the term "Boanerges" when speaking of the two sons of Zebedee. We must not think, however, that they got this name because of this incident. In Mark iii. 16, 17 it is said that the Lord surnamed them "Boanerges," and just before it is said of Simon, "he surnamed Peter." Considering the many instances of the changing of names, and the occasions when they were changed (Abram, Jacob, and others), we can hardly think that He would have so named these two because of their ebullition of temper (even had He foreseen it, and meant it to be a warning to them). Rather, as with "Cephas," it would point to some

notable achievement, some glorious confession by word or deed, which they would make. "Not Teneriffe, but Nile," is bound up with Nelson's title. An interesting article on the subject is in Archbishop Trench's *Studies*.

SECTION II

CHAPTER IX. 57-62

THE TRUE ASPIRANTS

Ver. 57, 58. Matt. viii. 19, 20, a scribe; cf. what Ittai says, 2 Sam. xv. 21; also Ruth i. 16, 17.

Ver. 58. κατασκησώσεις: "shelters," not "nests"; R.V. marg., "lodging-places," only used here and parallel. The verb in xiii. 19 and parallels and Acts ii. 26. The actual "nests" are only used at the one particular time of breeding. He had neither home nor hole; not even, as it were, a roosting-perch, or temporary lodging-place.

"Son of man" hath not, etc. The use of title is significant, contrasting His external lowliness with His inherent dignity. This double thought may generally be traced wherever this title is used.

Ver. 59, 60. Matt. viii. 21, 22.

Ver. 60. Lev. xxi. 11; Num. vi. 6, 7, xix. 14. He would have been disqualified, therefore, from working for Christ. "The dead"; cf. John v. 25.

This was the familiar and well-known expression for even Rabbinical discipleship. Not less could be demanded in the service of Christ.

"Publish abroad—everywhere—the kingdom of God": an addition by St Luke, not in St Matthew: "Thou," emphatic. Every word is a contrast to the man's request.

Ver. 61. Cf. Elisha, 1 Kings xix. 20.

Ver. 62. "Not fit": not well adapted to, not the right sort of workman; *cf.* Phil. iii. 13. The light, easily-over-turned ploughs of the East made undivided attention all the more necessary.

N.B.—The wisdom of the Lord in dealing with the different temperaments of men. He requires from the sanguine a mature consideration; from the melancholic, a courageous decision; from the phlegmatic, an undivided devotion.

THIS section illustrates what may be called St Luke's "topical" rather than "chronological" order.

St Matthew, in another connection (see *reff.*), had mentioned two of the three. There is no reason why the third should not have offered himself at this particular time; rather, it appears to be most appropriate. St Luke recalls the other similar incidents, and introduces them along with his own special case. They all show, that if the Apostles were slow in understanding the spirit of the Master, there were many others who but little grasped what He claimed from His followers. We cannot be surprised if, a second time in His ministry, He had to show the principle of His selection: "Ye have not chosen me, but I have chosen you." The parallel passage in St Matthew is placed back in viii. 19–22, just before the storm on the Galilean lake, and after a busy day of teaching. In St Luke's Gospel it would therefore have been inserted in viii. 22, etc.

He had recently in Galilee arrived at the zenith of His popularity, and the reaction had (as we have seen) set in, and the solemn progress is being organised and just about to commence. He has been refused in the village of the Samaritans. It would be only natural if some should desire, or fancy that they desired, to attach themselves to Him, to be more than "hangers-on," to wish to be admitted into the inner circle of the "disciples."

They saw the special preparations being made: what better time for them to come forward?

The *third* of the three (this is St Luke's special aspirant, not mentioned in St Matthew, and therefore belonging, we may assume, to this time) said, "Lord, I will follow thee: but let me first go bid them farewell, which are at home in my house." Jesus said unto him, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." "*Vocat te Oriens*," says St Augustine, "*et tu attendis Occidentem*"; and St Ambrose, "*Prius amanda sunt quæ maxima sunt*." "In offering ourselves to Christ," says Bishop Wordsworth, "we must give Him the first place in our affections. He must have the whole heart. . . . No looking off from the plough to any earthly object, however good in itself. We must attend on the Lord without distraction." "It was in this spirit," says Canon Farrar, "that the loving souls of St Thomas of Aquino, St Francis of Assisi, St Francis Xavier, and so many more of the great saints in the Church's history, consoled and fortified themselves when forced to resign every family affection, and for Christ's sake to abandon every earthly tie." Were he to go home, it might have been that his friends would shake his decision to follow Christ. We know what it costs, in India and elsewhere, for a convert to be deaf to the prayers and tears of his relations!

With the habit of the evangelist to link together incidents which occurred at other times, we may see how such an incident would recall the other two somewhat similar offers, which had been made to the Lord, waiting to enter the boat and to cross over the Lake of Galilee.

St Matthew had described the first as a "scribe." He evidently thought that his official rank would make him a welcome follower. But the Lord, who "knew what was

in man," could read the heart of this one, and plainly checked him. "The foxes," He said, "have holes, and the birds their roosts, but. . . ." He had just been refused hospitality in the Samaritan village (hence the appropriateness of the mention by St Luke). To follow Christ means sacrifice, and the readiness to suffer the loss of all things. By speaking of Himself here under the name of the "Son of man"—in whom all the rights of the race in the highest sense reside—being homeless and destitute, He presents a striking and pathetic contrast. (See further in Section XXV.)

The second one (also mentioned by St Matthew) was more in earnest: but he has something which he wishes to do "first." He was (probably) already a disciple. To him the Master had already said, "Follow me." It is in answer to this that the objection is raised, met, and the call repeated. The Lord must force this one. The dead (spiritually) can bury the dead (R.V. their own dead) (literally). He had a higher work for this man, and He needed one who was spiritually alive. "Go thou and publish abroad the kingdom of God." "*Mihi necessarius Es: majus est hoc quam quod vis facere,*" St Augustine; who also says, "*Pauci sequuntur Jesum propter Jesum.*" It was only what the Jewish law had for centuries imposed on the Nazarite (Num. vi. 6, 7) that Jesus demanded from His followers. Was not he to be truly a Nazarite, consecrated to the service of the King of the "Kingdom of God"?

Well might the evangelist St Luke put all these three typical cases together at the opening of this great journey, and so hand down to all time the Lord's mind as to who are "fit" and who are "unfit" for the higher life of not only companionship with but service for Him.

It ought not to be necessary to say that in what the

Lord said to these aspirants there was no "preaching war against nature, and total severance from ties of blood," nor did He "trample under foot everything that is human—blood, and love, and country"; but so Renan writes. Surely He who knew what was in man, and could read the thoughts and motives of these men, knew what was the wisest course to adopt with them, that they might not—later on—be disappointed themselves, and prove also a disappointment to Himself! He did not actually forbid the first, nor did He refuse the request of the other two; but He made them think, and then left the decision to each one. In none of the three cases are we told the result. Was it as in Matt. xix. 22; Mark x. 22? The teaching was much the same as in ch. xiv. 28, etc., where "counting the cost" is insisted on. It was this that the first of the three was bidden to do: the other two needed to be roused to prompt action, and to the importance of putting "first things first," and rightly to estimate the higher claims of Christ, even when "other things" were lawful: they might be lawful, but under the more pressing circumstances they might not be "expedient." Cf. similar words in ch. xiv. 25, 26.

SECTION III

CHAPTER X. 1-16

THE MISSION OF THE SEVENTY

Ver. 1. *ὁ κύριος*: almost peculiar to Luke vii. 13, xi. 39, xii. 42, xvii. 5, 6, xviii. 6, xxii. 61. Supposed to be an evidence of the lateness of the Gospel, and intended for those who had not known Him "after the flesh." We find, however, *τὸν κύριον Ἰησοῦν* as the subject of the preaching by those who were scattered abroad: Acts xi. 20. The divinity of Jesus Christ was no after-thought, a persuasion which came to the early Christians as the result of years of thought on the subject. He was *ὁ κύριος* from the very beginning of the preaching of the Gospel; cf. also Acts ii. 36. Expression used when going to relate something special, either in word or deed. So here, "Actus vere Dominicus" (Bengel).

"Other seventy also," A.V. = "others also, seventy in number," contrasting with ch. ix. 52 as well as the Twelve. Westcott and Hort, however, omit the *καὶ*; cf. Exod. xxiv. 1; Num. xi. 16. "A net of love thrown out."

"Appointed": cf. Acts i. 24, an official appointment; cf. 1 Esdras i. 32, viii. 23; 2 Macc. ix. 25. Seventy, in Jewish idea, "the number of the nations of the world." This act, therefore, an early and prophetic intimation of a universal religion being proclaimed.

"Would": R.V., "was about to"; the simple future. No connection here (and elsewhere) with the verb "to will" or "to wish." Does this phrase, "Whither . . . come," explain Matt. x. 23, "till the Son of man

be come"? This cannot refer, as is usually thought, to the Second Advent, but to His joining them (as here, the Seventy) before they had completed the work with which He had entrusted them.

Ver. 1. "Two and two": cf. Eccles. iv. 9. Cf. the same principle throughout the Acts of the Apostles. Carried out in the religious orders, Augustine, Benedictine, Franciscan, and others. "Ne religiosus solus mitteretur foras ad aliquod negotium, nisi iuncto si altero." Would that modern missions observed the same rule with colonial and missionary work! In the Old Testament we find Moses and Aaron, Caleb and Joshua, associated together. The list of the Apostles (Matt. x. 2-4) is given in pairs; cf. also Mark vi. 7. For the entry into Jerusalem (Matt. xxi. 1; Luke xix. 29) two were sent on in advance, also to prepare for the Paschal Supper: Luke xxii. 18. Matt. xi. 2 illustrates the same principle.

Ver. 2. "Send forth": cf. Matt. ix. 37, 38. "Thrust out" as by force, used for the Twelve in Matt. ix. 38; cf. also John x. 4.

"Harvest": see John iv. 35; Matt. xiii. 39. Is it His strong faith and assurance of hope that makes Him look beyond the seed-time, the growth, and the ripening on to the final harvest? At harvest-time not only wheat, but straw and chaff. In *His* harvesting there will be good and bad.

Ver. 3. "Send": the stronger word, conveying the idea of delegated authority—"Send as my messengers." Different to x. 1, but same as use of word in v. 16; cf. i. 19, 26 (angel Gabriel); iv. 18, 43, x. 16 of Christ; vii. 27 of the Baptist; ix. 2 of the Twelve; Acts xxvi. 17 of St Paul. πέμπω is used in other passages.

In Matt. x. 16 the Twelve were as πρόβατα, showing not only innocence, but meekness ("meek as a lamb") and patience. He who sends them was Himself "the Lamb of God."

Ver. 4-12. Cf. the directions to the Twelve, ix. 1-5 and parallels.

Ver. 4. βαλλάντιον: peculiar to St Luke in New Testament; cf. xxii. 35, 36; "purse," xii. 33. "Bags," A.V., cf. Job xiv. 17; Prov. vii. 20. The "purse" which Judas had (John xii. 6, xiii. 29) is γλωσσόκομον.

Ver. 4. In Matt. x. 9 "girdles" = ζάβας. Romans carried money in their girdles, made double so as to hold it as a purse. The "scrip" would have been for the food. They were to rely on those to whom they went. Only the "sandals" of the poor; cf. the *alpargatas* of the Venezuelans. These also have the girdles, or leather belts, in which they carry their money.

"Salute on the way" forbidden (cf. 2 Kings iv. 29), for time presses. "In the house" enjoined; Christian "courtesy." Eastern salutations were very elaborate, and involved (before any business was attended to) inquiries about health, the family, etc. ἀσπάζομαι, the word here used, implies "to throw one's arms over another, and embrace him closely." The Venezuelan men—of all ranks—do this to perfection; cf. xi. 43. "Tactiturnitate retinetur integra animi virtus" (Bengel). "The messenger has only to deliver his message" is an Eastern proverb, showing that no rudeness would be intended.

Ver. 5. Cf. the salutation in 1 Sam. xxv. 6.

Ver. 6. "Son of peace": a vivid expression. Those who belong to . . . as a child to his mother, having the mother's disposition; cf. vi. 35, vii. 35, xvi. 8, and frequently in the Epistles.

"If not." Success is beyond their power. That depends on God; cf. 1 Cor. iii. 7. That, however, does not excuse unfaithfulness; cf. Ps. xxxv. 13.

Cf. Ps. xxxvii. 11. Returning like Noah's dove, not lost nor wasted. Not only for another time, but "it blesses him that gives," even if there is no one to "take" the blessing. So Bishop Andrewes, "Qui pro aliis orat, pro se laborat."

Ver. 7. "The labourer," etc.: cf. 1 Tim. v. 18. In Matt. x. 10, "of his food"; cf. the offertory sentences Nos. 6-10. If the laity of to-day acted on this principle, should we hear so much about the lack of clergy in the colonies and in the mission-field, and the poverty of so many who are ordained?

Ver. 8. "Eat . . . you": cf. Ecclus. xxxi. 16.

Ver. 11. "Wipe off against you": cf. Acts xiii. 51, xviii. 6.

Ver. 12-15. Cf. Matt. xi. 21-24, also x. 15.

Ver. 12. "*that day*": cf. Matt. vii. 22; 2 Tim. i. 12, 18, iv. 8; St Matthew "in the day of judgment," who, however, uses the expression in x. 22.

Ver. 13. "Chorazin": except here and Matt. xi. 21, not mentioned again, either in Old Testament or New Testament. Yet, according to St Matthew, it was one of the cities wherein many of His mighty works were done, and in spite of which they repented not.

"Tyre and Zidon": cf. Isa. xxiii. ; Jer. xxv. 22, xlvii. 4; Ezek. xxvi. 3-7, xxviii. 12-22; Amos i. 9, 10.

Ver. 15. "Hades," not "Hell." Cited from Isa. xiv. 13-15; cf. Ezek. xxvi. 20.

Ver. 16. Cf. Matt. x. 40; Mark ix. 37; John xiii. 20.

THIS incident is peculiar to St Luke. He had mentioned (as the others) the call and mission of the Twelve. St Luke mentions the further extension of the work in the case of the Seventy; as in the Acts, he in due course relates the choice of the seven deacons, so that the Apostles might be able to "give themselves continually to prayer and to the ministry of the Word."

It is interesting to connect this mission of the Seventy with what had occurred in Jerusalem at the Feast of Tabernacles, from which the Lord had just returned. There seems no reason to doubt that the custom of offering seventy bullocks as sacrifices at this feast, for the seventy nations of the heathen world, was observed at this time. Our Lord's ministry was practically closed in Galilee, and, from the recent incident in ch. ix., also in Samaria. He was now going beyond Jordan, an earnest and foreshadowing of the wider mission which would after Pentecost be commenced. "Go ye into all the world." The very number of these Seventy would seem, therefore, to "hint," as Bishop Ellicott says, "at the future destination of the Gospel for the wide world, and the seventy nations into which the Jews divided it." "Other seventy," besides those who had been sent out as messengers.

Their work was also to be different from that of the Apostles: not to stay "with Him" for training, but to go on in front and "prepare the way." The Lord, like Moses, would thus have His twelve chiefs, of the tribes of the spiritual Israel, and His seventy to assist Him in bearing the burden laid on Him; *cf.* Num. xi. 16-25. Were they also to be sources of spiritual grace, like the twelve wells of water at Elim and the threescore and ten palm trees? (Exod. xv. 27).

Samaria was unwilling to receive Him. The course of the journey is now modified in consequence. The destination is still the same: "He steadfastly set his face to go to Jerusalem," but the route is altered. As was often the case with Jewish pilgrims coming from the north, they crossed the Jordan, travelled down the eastern side, and then re-entered when Samaria was passed, and they would be on the borders of Judæa.

"The harvest is great," etc. When He had been in Samaria before (John iv. 35), the Lord had said: "Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest."

How much had happened since then to confirm His words! The same words which He now uses in connection with the Seventy, and the same command, "Pray ye," had been already used with reference to the mission of the Twelve. The spirit which actuated Him then, led Him now to choose others. "I have compassion on the multitude"; *cf.* Matt. ix. 36 with Mark vi. 34 (the feeding of the multitude). They were now going to enter Peræa, and to give to the cities there an opportunity of hearing the message of the Gospel, which the Jewish people had judged themselves as not requiring.

The district of Peræa was that part of the country which lay to the east of Jordan, "beyond Jordan": Matt. iv. 15, xix. 1; Mark iii. 8; John i. 28, iii. 26, vi. 1, 17, x. 40, xviii. 1. It stretched from Machærus in the south to Pella in the north. The western boundary was the Jordan. To the east it reached to Philadelphia, the ancient Rabbath Ammon. Probably the Arnon was the southern boundary. It was in extent some 75 m. $\times$ 30.

It was not so much mountainous as high tableland, with deep watercourses and ravines. The soil is rich, and is good for husbandry, and an excellent supply of water would make it good for cattle and for pasturage generally.

The country was inhabited chiefly by Gentiles, but with a fair proportion of Jews. The heathen element predominated. In the northern parts the Syrian races were in the majority, and in the south they were principally Arabs. On the death of Herod, Antipas was appointed Tetrarch of Galilee and of Peræa.

The fords below Beisân and opposite Jericho afforded communication with Galilee and Judæa respectively, and the pilgrim from the north could journey to and from Jerusalem without having to pass through Samaritan or Gentile land.

It is interesting to compare and to contrast the instructions given to the Seventy with those already given to the Twelve. The Apostles had been as "sheep"; the Seventy were to be as "lambs" (*πρόβατα ἀρναι*); cf. John xxi. 15, 16, 17. But there was no need to fear: the sheep would not be overcome. The wolves would be able to do nothing, neither to "scatter the sheep," nor to injure the weakest and the youngest of the flock. "Carry neither purse, nor scrip, nor shoes"; cf. with the Twelve. "Provide not gold, nor silver, nor brass in your

purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves." They were to take no supply of food, or means of purchasing it. They were to rely upon God caring for them, and providing for them. And yet, how strange it must have sounded to them. Geikie says it was "as if Hindoo Brahmins of to-day were sent forth with orders to care nothing for caste, and associate freely, and even eat, with abhorred Sudras and Pariahs. The Seventy were to join, without hesitation or reserve, in the household life of the hated Samaritans, and eat with them at their tables!" Afterwards He asked the Apostles (Luke xxii. 35), "When I sent you . . . lacked ye anything?" They answered, "Nothing." The Seventy would doubtless have said the same.

"Salute no man on the way," *cf.* 2 Kings iv. 29. "The King's business required haste." The work was of supreme importance. It could brook no interruption.

"Into whatsoever house ye shall enter, first say, Peace be to this house." This salutation is ordered in the service of the visitation of the sick, when the priest enters the house, even before reaching the sick man's room. It was the ordinary Eastern salutation, the ordinary act of courtesy. But our Lord, who transfigured all He touched, raises this common word, meant only for a passing moment, to a most uncommon offer of that which could satisfy for ever the deepest needs of man; *cf.* John xiv. 27. *Cf.* too the Apostolic practice in the Epistles.

If there is a "son of peace," a peaceable man in the house, they are to stay there, so long as they remain in the village, town, or city. Even if the food is poor, and the lodging rough, they are not to "go from house to house" seeking better accommodation or more comfort. Doubtless they would have to go "from house to house" (Acts xx. 20) to deliver the message entrusted to them,

but they were not to keep changing their quarters. They are to make inquiries in the first instance, and then to accept the intimation as a leading of God's providence; *cf.* Gen. xxiv. 42-44, 48. For the phrase "son of peace" *cf.* Matt. ix. 15, xxiii. 15; Luke xvi. 8, xx. 36; John xii. 36, xvii. 12; Eph. ii. 2, 3, v. 6; 1 Thess. v. 5; 2 Pet. ii. 14.

"The labourer is worthy of his hire"—quoted as Scripture by St Paul, 1 Tim. v. 18; as also, "Eat such things as are set before you," 1 Cor. x. 27. Incidentally, this may be used as a help to fix the date of this Gospel being written.

In the village they (as the Apostles: Matt. x. 7, 8) had double work to do—"heal the sick," as well as warn the people of His coming, and of the "kingdom of God" which had "come nigh to them." "Medical missions" are no new thing in these days, and "the healing of the sick" is a ministry which should be sought for, and used; *cf.* Jas. v. 14.

We have already twice (ix. 60, 62) met with the expression "the kingdom of God." We shall meet with it again in xi. 20; xii. 32; xiii. 18, 20, 29; xiv. 15; xvi. 16; xvii. 20, 21. It will be well to try and understand what is meant by it. It will be impossible to enter into a full consideration of it. "Regnum Dei" is sufficient for a treatise by itself. In Young's *Literal Translation of the Bible* the phrase is rendered, "the reign of God." This suggests very much. It has been remarked that "Grace invariably presupposes nature," and that for the real idea of this Kingdom of God we must go back to the story of "the beginning," to creation itself. He is the Lord and Ruler of all things visible and invisible, animate and inanimate. He is παντοκράτωρ

(the "All-Wielder") as well as παντοδύναμος (the "All-Powerful"). Both words are used in the Apostles' Creed. He "has and holds," swaying all things as He will. Thus His is an unlimited rule and dominion in nature and in providence; cf. 1 Chron. xxix. 11. This kingdom, embracing as it does "all objects, persons, and events," is the basis on which the higher Kingdom—moral and spiritual—is built up. The natural creation will-lessly obey God (Ps. cxix. 91; Isa. i. 2, 3). Man alone is called upon to render to Him a free and intelligent obedience: he is a free man, and not a slave, in the Kingdom of God.

But man revolted against God: this is the fundamental meaning of the "Fall." The Kingdom must be re-established through grace: all Old Testament history, and the preparation of the world generally, was to lead up to this manifestation of grace in the Incarnation, and to all that flows from it. To the majority of the Jewish people it meant, however, their own national superiority to all others, and the Kingdom of God was to these little more than "the kingdom of Israel restored"; cf. even Acts i. 6. The true idea had become degraded and perverted. It was for "the Christ" to bring back the real purpose of God. Our Lord not only is the Founder of the Kingdom, but He Himself is "the living embodiment of its principle," and it is now to be set up, that "in which the will of man can be made conformable to the will of God," "a kingdom which comes from heaven, is heaven on earth, and ends in heaven." "The reign of God," where His will is done by all on earth as it is done in heaven. The Kingdom is "not of this world." It is ruled "by the suasive influences of love over freely surrendered hearts"; it has "a present being upon earth," and it will have a perfect, glorified form in eternity. The

Kingdom is not fully come till everything in human life, and in the relations of man in society, is brought into complete harmony with the will of God.

“Wherever the Spirit of God finds welcome in a human life, there immediately, unostentatiously, yet certainly, the Kingdom of God has already come.” The present potentiality of the Kingdom finds its future and complete realisation when “the same Spirit shall penetrate the whole world.” “It has as real an existence in the seed as in the tree, but not less real in the future glory than in the present seed” (Peabody). “The Kingdom is an unfolding process of social righteousness, to be worked out through individuals; and the individual is prompted to his better self by the thought of bringing in the Kingdom.” This explains to a great extent the method Christ adopted, making this teaching of the “Kingdom” known through individuals whom He chiefly instructed in these closing months of His ministry. He wants to “make men” of each individual: He laboured for the redemption of character.

“The Kingdom of God” is hardly, therefore, identical with “the Church.” The Church is the visible expression of this Kingdom, and in some passages is practically synonymous with it. It is, however, neither altogether separate nor is it altogether identical with it. The Kingdom is wider than the Church in conception. It concerns the whole world of nature, as the Church is directly concerned with man alone. The Church is the Kingdom in the making. The Church is to grow into the Kingdom.

In the Acts of the Apostles “the Kingdom of God” is still the formula for the substance of Christian preaching, as it was of the teaching of the Lord; *cf.* viii. 12; xiv. 22; xix. 8; xx. 25; xxviii. 23, 31. *Cf.* also Rom. xiv.

17; Col. i. 13, iv. 11 as still applied to the present and not to the future. Yet whilst this is so, the idea of the Church is that which is naturally most prominent in the Epistles.

Dr Plummer, in his note on the petition "Thy kingdom come," says that βασιλεία is the abstract noun not of βασιλεύς but of κύριος, and should therefore be rendered "dominion" rather than "kingdom," βασιλειον. The petition therefore means, "Thy sway be extended from heaven to this earth so as to extirpate wickedness."

What a wonderful meaning does it all give to this expression, which was to be the subject-matter of the preaching of the Seventy in all the towns and villages in which they entered: "setting before the individual as his life-task the realisation of that Kingdom of God which is God's own end in creation and redemption"! What a "broadening of the conception of Christian duty as embracing the obligation to labour for the supremacy of God's will in all departments of private, social, and public life"! What "an ennobling effect it has on the conception of Christian work, and the highest spirit of unity which it tends to engender in those engaged in it"! It was, indeed, an "enriching an old phrase with a new signification" (Peabody).

We may further learn something as to the relationship between the "Church" and the "Kingdom" if we bear in mind what Professor Ramsay says, that the Christian ἐκκλησία in a city is regarded as the true "city"; the civil or heathen city is only a city in a state of arrested development. The Church is meant to be a representation or expression of society at its best—a society in which all the social functions and all the social relationships are perfectly discharged. The local church (and not less the

Holy Catholic Church) should be a school in which may be learnt and practised the right discharge of these functions and relationships. It is for the renewal and transformation of every department of our earthly existence—marriage, family, the State, social life, etc. . . . It should be a model of social life to the world surrounding it. Thus the *ἐκκλησία* is “a purposive or constituent society, whose purpose is to express belief in God as Father and in Jesus Christ as Lord. . . . The very justification of its existence (and more and more she is called upon to justify her existence, to show what purpose she serves) depends upon its effort to fulfil its purpose” (Chadwick’s *Pastoral Teaching of St Paul*). “The Kingdom is not fully come till everything in human life, and in the relations of man to society, are brought into complete harmony with the will of God” (J. Orr in article in *Hastings’ Dictionary of the Bible*). A short but satisfactory article, “The Messianic Hope,” will be found in Dummelow’s one-volume *Bible Commentary*. It is noteworthy that the word Messiah does not occur at all in the Revised Version of the Old Testament. The Messianic idea developed chiefly after Old Testament times.

Professor Stanton in his *Jewish and Christian Messiah*, pp. 228, etc., brings out clearly (1) its bearing on the conception of the Church, and (2) its ethical aspect and relation to social progress.

One other fact we may notice as applying to the parables of the Kingdom of this Lucan section, compared with the earlier group in Matt. xiii., and the latter group, spoken in holy week. The earlier group deals with the difficulties and progress of the “Kingdom” as a whole. St Luke’s parables, seldom mentioning “the kingdom of Heaven” or “of God,” deal with the individual and his character, as helping on or hindering the Kingdom,

giving new views of righteousness and of duty. The third group are chiefly "eschatological."

But we must pass on.

The Seventy would not find a welcome everywhere. The disciple is not above his Master. In such cases they were to go their way out into the streets. "We wipe off from ourselves on to you" (*ἀπομασσόμεθα ὑμῖν*). Cf. in Acts xiii. 51, xviii. 6 what St Paul did in Antioch of Pisidia.

Ver. 12. Here come words which in Matt. x. 15 (Mark vi. 11; omitted in R.V.) had been said under similar conditions to the Twelve. The cities visited by the Twelve and now by the Seventy, and where they may have tarried for some while, preaching and healing, had been more favoured than Sodom and Gomorrah, with only the feeble testimony of Lot. Their guilt in rejecting Christ and His messengers would therefore be greater than that of those cities of the plain.

Ver. 13-16. Where do these words properly belong? They are inserted by Matt. xi. 20-24: and the closing verse (16) more than once, Mark ix. 37; John xiii. 20. It seems almost too early in our Lord's ministry to adopt St Matthew's order. It fits in well, as St Luke has it, as a farewell to Galilee and its cities, after His ministry in those parts had closed, and when He was entering on His last journey before His death. But they must not be read as curses or denunciations. Rather, as later on with the Pharisees, it is a mournful cry of pity. "Alas for you!" It is not here, or elsewhere, vindictively used: not even in xi. 42, etc. It reveals a misery which even His love could not prevent. "Quibus verbis . . . in caritatem deplorat" (quoted from Ephrem by Swete; Mark xiv. 21). For Capernaum, "his own city," there was, as might be expected, the deepest sorrow of all. But though "a man of sorrows

and acquainted with grief," His Divine Spirit rises ere long into the purity and peace of heaven, the sorrows pass away, "joy cometh in the morning." This is brought out in the next section, in the course of which the Lord is said to have rejoiced, though St Matthew connects it with the incident of this section; cf. Matt. xi. 25-27 with ver. 21 and 22 of this chapter.

It is noteworthy that whilst Luke x. 1, etc., giving the appointment of the Seventy, forms the Holy Gospel for the festival of St Luke, Matt. xi. 25, etc., is appointed for the festival of St Matthias. Eusebius and others mention the tradition in his day of St Matthias, afterwards chosen as an Apostle in the place of Judas, having been one of the Seventy. If so, could he too have helped St Luke by providing him with some of the material for the record of this journey?

Heaven, Heavens.—In these Lucan sections, sometimes the singular and sometimes the plural is used. For the former: ix. 58; x. 15, 18, 21; xi. 2, 13, 16; xii. 56; xiii. 19; xv. 7, 18, 21; xvi. 17; xvii. 24, 29; xviii. 13. For the latter: x. 20, xi. 2 (omitted by best MSS. and R.V.), xii. 33. It would seem that the word is used in a wider, or a more restricted sense, as the context requires, and also that there are "a series of heavens," the plural not being "plurals of majesty" (like the royal "We"), but of one beyond another. Cf. especially Heb. iv. 14, "passed *through* the heavens." Thus there is the heaven, the air or atmosphere, where the birds dwell (Matt. vi. 26); there is the heaven, the *στερέωμα* or firmament (cf. Col. ii. 5 with Ps. xxxiii. 6; Isa. xlv. 12, xlviii. 13), in which the sun, moon, and stars are moving in *fixed* order (Acts ii. 19; also Deut. iv. 19, etc.); and there is the heaven where God is, and the abode of the holy angels. This heaven, where will be the full vision of God and the perfect consummation and bliss of the

faithful, is to be the home of such. In a certain sense we cannot disconnect the idea of locality from our thoughts of heaven, even though we know that the heavens and the heaven of heavens cannot contain Him, and that wherever He is there is heaven. Remembering this, it seems to matter little whether we think of Him in heaven, or in the heavens. This is, however, sometimes in the singular ; *cf.* Matt. xviii. 10, xxii. 30. In the Lord's Prayer (Matt. vi.) ver. 9 is in the plural, and ver. 10 in the singular.

St Matthew and St Luke make as interchangeable "the kingdom of God" and "the kingdom of heaven." St Matthew prefers the latter, because as a Jew and to Jews he would correct the prevalent earthly notions of the Messianic kingdom. St Luke, writing as a Gentile and to Gentiles, would counteract the heathen idea of local deities, whether of earth or heaven, and claims that there is only one God, the Lord.

The plurality of heavens seems to be taught by such passages as Deut. x. 14 ; 2 Cor. xii. 2 ; Eph. i. 3, 20, ii. 6, iii. 10, vi. 12. Some have held that there were three, and others seven.

It is noteworthy the silence of Scripture upon "heaven," compared with the trivialities which have been introduced by writers in all ages.

SECTION IV

CHAPTER X. 17-24

THE RETURN OF THE SEVENTY

- Ver. 17. The Seventy had succeeded where the Twelve had failed : ix. 37-40. "Nullus diabolus, nullus redemptor" seems to be the New Testament link of thought. A conscious war of personalities. It was also by the power of the Holy Spirit that the evil one was overcome ; so it also became "Nullus diabolus, nullus spiritus sanctus" (H. M. Scott).
- Ver. 18. "I beheld," or "was contemplating." His anticipation of final triumph was felt during the exercise of power by His servants : nor was it any isolated vision. He enjoyed a continued spiritual beholding of the discomfiture of Satan, and of the kingdom of darkness. Not necessarily identified with "Lucifer" of Rev. ix. 1, with which cf. Isa. xiv. 12.
- "Satan" : Hebrew of LXX, *διάβολος* ; *σατάν* of a human adversary, 1 Kings xi. 14, 23 (3 Kings in LXX) ; *δ σατανᾶς* in Sir. xxi. 27 (30). In New Testament always to the great adversary. The two Greek words are combined in Rev. xii. 9, xx. 2.
- Ver. 19. Mark xvi. 18 ; Acts xxviii. 5. *ὄφειον* here and St Mark ; *ἐχίδνα* in Acts and elsewhere = viper, probably generic name for poisonous snakes : cf. Matt. iii. 7, xii. 34 with xxiii. 33. The LXX use *ὄφεις* for Hebrew *Nāḥāsh*, which is only one out of eight words used in Hebrew Old Testament. *ἐχίδνα* is not used at all in LXX.

Ver. 19. Confirming their power, and so increasing their joy. In R.V. "have given," not "give," perf. "an abiding fact," whether realised or otherwise: cf. Deut. viii. 15; Ps. xci. 13. Trench, however, says that this reading is "from a misunderstanding," and that *new powers were* being given them: so also Geikie, vol. ii. p. 315.

Contrast their "authority" and the "power" of the enemy. *ἐξουσία* and *δύναμις* should not, as sometimes in A.V., be confused; cf. Mark ii. 7, 9. Note the power and also the commandment. So, the "authority referred to" in the Absolution at matins and evensong, and also in Visitation of the Sick. "Power to His Church," and "authority committed to the priest." *δύναμις* is power (in itself); *ἐξουσία* is authority to use it. Note here also the definite article, "the authority."

Ver. 20. Cf. Phil. iv. 3; Heb. xii. 23; Rev. iii. 5; Exod. xxxii. 32, 33; Mal. iii. 16; and the need of the warning, Matt. vii. 22.

"Rejoice not so much . . . as . . ."; or "not only . . . but also . . ."; cf. Acts v. 4. Not an absolute negative; cf. also Luke xiv. 12. In Old Testament, Gen. xlv. 8 and elsewhere. In New Testament, Mark ix. 37; John v. 22, 42, vi. 27; 1 Cor. i. 17; Eph. vi. 12; 1 Thess. iv. 8.

Ver. 21. Matt. xi. 25-27 gives a similar passage, but under totally different circumstances. This is one of the few recorded hours of joy in His life. We must not, however, forget that, though the "man of sorrows and acquainted with grief," there was a sense of joyousness often manifested by the Lord. How affectionately He dwells on the faithfulness of His little company (xxii. 28)! How He speaks of "joy in heaven," "in the presence of the angels of God," over the one repentant sinner (xv. 10)! St Paul's Epistle of "joy" (Philippians) is written from a prison: "The fruit of the Spirit is love, joy," etc. The Christ-like character is one who can "rejoice in the Lord always," and the Master must have known this "life of joy." Some of the best MSS. (and adopted in R.V.) read, "in the Holy Spirit." A divine inspiration, like the songs of Zacharias and of Simeon. The verb itself is a strong one: i. 47, Acts xvi. 34, and elsewhere; cf. also (of David) Mark xii. 36.

The counsel of the "Father" is not arbitrary or tyrannical.

The "wise and prudent" may "become babes"; *cf.* Matt. xviii. 3, 4.

"Lord of heaven and earth": *cf.* Acts xvii. 24; Deut. x. 14.

"Hid these things," etc.: *cf.* 1 Cor. i. 19-27. "Babes," Ps. viii. 2; Matt. xvi. 17.

Ver. 22. Some MSS. add, "And turning to his disciples, he said": probably from ver. 23. Omitted by the best MSS. A distinct declaration of His inner relation to "the Father." "A vein of rich ore, by a sudden fault broken off, showing that a continuous mass exists elsewhere." The "original matrix" in John xvii. 2, etc. The Divinity of our Lord is no new truth, discovered by the later Apostle after a long period of meditation.

"Knows," *γινώσκει*: relative and acquired. *εἰδέναι* is what is absolute and possessed; *cf.* note in Westcott's *St John*, ii. 24, note. The former implies movement, progress; the latter, satisfaction, rest: so 2 Pet. iii. 18; Col. i. 10.

"Will": R.V., "willeth to." As distinguished from *θέλειν*, *βούλεσθαι* implies a purpose with respect to something else, and is more deliberate than *θέλειν*, the feeling or wish of the person himself.

Ver. 23, 24. *Cf.* Matt. xiii. 16, 17; also Heb. xi. 13; 1 Pet. 1. 10. He now speaks privately to the disciples.

Ver. 23. "Blessed." Two words are used: *εὐλογητός* in i. 68 *et sim.* of God; *μακάριοι* (here *et sim.*) of man. In Latin, "benedictus" and "beatus." In Spanish, "bendito" and "bienaventurados." *εὐλογημένος* only thrice in Gospel, besides i. 42; *i.e.* Matt. xxi. 9, xxiii. 39 (both of these Old Testament quotations), xxv. 34. The difference is seen clearly in many of the Psalms: *εὐλογητός* is used of our Lord, xxiv. 30, 51; B.V.M. is *εὐλογημένη*, i. 42, and also *μακαρία*, i. 45: "benedicta" as well as "Beata V.M.," the latter her perpetual title in the Church. In the miracle of feeding the multitude (Luke ix. 16) and in institution of Holy Communion (Matt. xxvi. 26) and in other cases, the thought is blessing *by* God, as in the other references the blessing *of* God. Carlyle says, "There is something higher than happiness, and that is blessedness." In the Old Testament "blessed," in the sense of *μακάριος*, is always (except Prov. xxviii. 14) found in plural, and

= "Oh, the happiness of . . .," pointing to the enviable nature of his situation. and not necessarily to any divine blessing which may also be his. It is noteworthy how Moses and the Psalms and the Gospel are linked together by this word: *cf.* Deut. xxxiii. 29; Ps. i. 1, etc.; and Matt. v. 2, etc.

Ver. 24. In St Matthew, "prophets and righteous men."

"Desired" is in St Matthew ἐπεθύμησαν (Vulg. "cupierunt"). Here ἠθέλησαν (Vulg. "voluerunt"). Span., Camb. ed., "codiciarón" and "quisiéron." Neither A.V. nor R.V. makes any distinction; *cf.* the touching words of David, the king, 2 Sam. xxiii. 5.

How natural was it that these Seventy should have returned—not all together—proud of their success! They had not received any distinct commission, as the Twelve had, to "cast out devils." We must always remember the distinction between "possession" and merely physical sickness. But they had made the effort. Was it not in each case a "venture of faith"? The Apostles had failed (ix. 40), and they had been told "the reason why": Matt. xvii. 19–21. The Seventy had been more successful. They had done it "in thy name," though it would seem by the context that they hardly gave God *all* the glory. "In thy name" does not necessarily mean that it was used as a "magic formula." The question is discussed in Hastings' *Dictionary of the Bible*, vol. iii. p. 480, col. 1.

What did the Lord mean by His answer?

"I saw Satan, as lightning, fall from heaven." Was it a warning to them not to fall under the condemnation of the devil? or was it not rather referring to a greater victory than they had gained, of which theirs was but a small part, when Satan and his angels originally fell from heaven? Still more, was it not an anticipation of the final overthrow of Satan? "From heaven" need not (and in this same ch. v. 15 does not) bear the meaning of the immediate presence of God; *cf.* also Isa. xiv. 12. For

thousands of years Satan had occupied his high places. Even in Rev. ii. 13 mention is made of Satan's seat: ὁ θρόνος τοῦ σατανᾶ. *θρόνος* is used forty-five times in the Apocrypha in this sense, "a seat of office, or chair of state." St Paul speaks of Satan as "the prince of the power of the air, of the spirit that now worketh in the sons of disobedience." "Our wrestling is . . . against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." The Lord Himself calls him "the prince of this world," John xii. 31; *cf.* also xiv. 30. *Cf.* also 2 Cor. iv. 4, "the god of this world." What a truth there was, and no vain boast, in those words of his on the exceeding high mountain: "To thee will I give all this authority, and the glory of them (all the kingdoms of the world), for it hath been delivered unto me: and to whomsoever I will, I give it." It would seem as if this was a foresight, a continual spiritual beholding of the final expulsion from heaven, described in Rev. xii., where the powers of evil are described against the Incarnate One (ver. 4), the Ascended One (ver. 7-9), now limited to earth (ver. 9), and then seeking to destroy the Church (ver. 13-17). A later stage in what will be the complete dethroning of Satan is in xx. 7-10.

The evangelist employs the imperfect tense, "was seeing," "used to see," "was in the habit of seeing."

The weak things of the world were already beginning to confound the mighty. The lawful King had already begun to set up His kingdom. The sway of the usurper was already beginning to totter. The power of the strong man was being broken by the "stronger than he"; and this was only a fresh proof of it, when the very weaklings among His servants could invade his dominion and gain such successes. Their successes were tokens, but nothing more, of the setting up of Christ's own true rule, and

that "the kingdom of God" had indeed "come" very "nigh."

May we not carry on our thoughts to these present days, and see the gradual working out of the vision of Christ, and of the purpose of God? How wonderful the success (considering the fewness of the band of messengers) of the missions of to-day. What high places and "thrones" has Satan held for centuries in India, China, Africa, Japan, and elsewhere: and how he is now losing ground "all along the line." If only the Church in these days, in her pioneers and advanced guard, made more "ventures of faith," as did these Seventy, her successes would be greater than what they are. Will this be one of the "forward steps" resulting from the Pan-Anglican Congress lately held? "Lord, increase our faith," and whilst giving an answer exceeding abundant above all that we ask or think, keep us from all self-congratulation. "Non nobis, Domine."

Hitherto they had not realised the authority which had been already given them. They had in faith anticipated it. They were men to make right use of it: and on the principle "To him that hath it shall be given," He now assures them of the wider commission (ver. 19), and with the commission, that they had the necessary "authority." For a literal fulfilment of this power, extended after the Resurrection to "them that believe" (Mark xvi. 17, 18), we may turn to Acts xxviii. 5, and to the tradition concerning St John, which the Church commemorates yearly on 6th May (St John Evangelist *ante portam Latinam*). But it is, of course, to the insidious spiritual enemies that the promise chiefly refers. The serpent *bites* (Prov. xxiii. 32; Eccles. x. 8, 11; Amos v. 19). The scorpion *stings* with its tail (Rev. ix. 5, 10). But the promise of this "charter of the Kingdom" assures

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also of being able to prevail against all the forms of deadliest malice and wickedness.

Ver. 20. Now—for the first time—does He give the necessary word of warning. He does not tell them that their rejoicing was wrong. They might well rejoice in what had happened, if only they “rejoiced in the Lord.” But there was a higher joy which they could share with all their brethren—their “names being written in heaven,” in the Lamb’s Book of Life; *cf.* Heb. xii. 23. Scripture expresses it in various ways. Exod. xxxii. 32, 33; Ps. lxxix. 28; Dan. xii. 1; Phil. iv. 3; Rev. iii. 5, xiii. 8, xx. 12, xxi. 27. Bernard. a Piconio says, “Electi ad gratiam evangelii, et eligendi ad gloriam.”

Ver. 21. “In that same hour,” more definite than “At that time”: Matt. xi. 25, 26. This new victory seems to turn His own sorrow (mourning over Chorazin, Bethsaida, and His own city, Capernaum) into joy. The word ἡγαλλιάσατο (not mentioned by St Matthew) implies “to exult,” so to rejoice with outward tokens as to testify the inward joy. So it is stronger than χαίρειν, which may be in spirit, but not shown outwardly. In the New Testament it is found in Matt. v. 12; Acts ii. 26 (from Ps. xvi. 9), xvi. 34; Rev. xix. 7: also in Tobit xiii. 13. The word is from ἄγαν, *valde*; and ἄλλομαι, *salio, salto*. Is it not possible that He on two separate occasions thanked His Father? The words used (almost identical) fit in with the earlier narrative. They certainly fit in here. Note here “in spirit” (A.V.) is in R.V. “in the Holy Spirit”; *cf.* note at end of section.

“I thank thee” = “I acknowledge thee openly.” A public acknowledgment of God, and that as Father.

We, at any rate, need to be reminded often of these words (query, twice uttered). The Lord here puts His seal to Isa. v. 21 and Prov. iii. 5-7. The hiding and

the revealing (and that there are some of each is surely evident from Isa. vi. 10; Matt. xiii. 11-15; Luke xix. 42; John ix. 39; 1 Cor. i. 26-19) is His Father's work.

There is a striking sermon by Bishop Gore on this subject ("The Creed and Common Life") before the University of Cambridge. It is the history of Christianity in the past, it is evidenced in the history of the Church in her work at home and in the mission-field abroad. The "important people" seem to be left out. Celsus the philosopher wrote: "Christians must admit that they can only persuade people destitute of sense, position, or intelligence, only slaves, women and children, to accept their faith." St Paul says: "Not many mighty," etc. Thank God, there are some. But as the Lord repudiated political influence, so He acted towards learning. His doctrines would win their way and conquer the world, influencing its politics, and consecrating its learning by the holy lives and the religious faith of its members.

It must be remembered, however, that ignorance is not a qualification nor intellect a disqualification for receiving the Gospel. "The heart, and not the head," is really the determining cause.

This is clear enough: but is it a matter to rejoice over, and for which to thank God? Yes—though too often faithful clergy and earnest laymen alike grieve over and complain of the comparatively little response given by the so-called "educated classes." The Lord, in abandoning not only Judæa and Jerusalem, but also Galilee and Samaria, and turning to Peræa; St Paul in turning from the Jewish nation to the Gentile world because the former judged themselves unworthy of eternal life, and had no desire for it, knew that there was Divine wisdom in their

so doing. The thanksgiving of the Son of man recognises that the real influence upon the world must start not from traditions of learning, academic or ecclesiastic, but from the religious consecration of the common life of the labouring people.

“The foolishness of God is wiser than men.”

We need insert no “though” (*though thou hast . . .*), says another. It is the law of the Kingdom of God that one can only ever enter it “as a little child”; and all who refuse to be “as children” are not excluded, but they exclude themselves. None are “shut out.” “Whosoever will” is as true as ever. All can have the knowledge of the Truth, if only they will become “babes.”

Ver. 21. “Reveal” = “Draw back the veil.” Hence the word revelation (Greek Apocalypse). Seldom used in LXX. The method of disclosure and the truth disclosed are both called revelation: 1 Cor. xiv. 6; Eph. iii. 3. So the “mystery” of God, hidden from the ages, but revealed in Christ. “Revelation means God manifesting Himself in the history of the world in a supernatural manner and for a special purpose.”

The connection between revelation and inspiration is that they express different aspects of the same truth, *e.g.* the Bible may be described as “the record by *inspired writers* of a series of *revelations* from God to man.” Bishop Westcott puts it: “By inspiration we conceive that man’s natural powers are quickened so that he contemplates with a Divine intuition the truth as it exists still among the ruins of the moral and physical worlds. By revelation we see, as it were, the dark veil removed from the face of things, so that the true springs and issues of life stand disclosed in their eternal nature” (*Introduction to Study of the Gospels*).

It is important to bear this in mind in the study of the Bible itself, and in urging the importance of this study. In doing so, we should bear in mind that (1) the Bible is a revelation of *religious truth*, of man in relation to God. All else is subordinate. As to physical and other scientific facts, it speaks in the language of "common life and contemporary knowledge." There is no conflict between science and revelation; their planes are different. Our explanations may differ. (2) The Bible is a revelation which is gradual and progressive. John xvi. 12, 13 is true of all the ages previous. The Christian revelation is alone final; cf. Heb. i. 1, 2. The revelation (3) is, however, *One*. The author is One throughout, God; His purpose is One, which runs throughout the whole.

We have seen that these latter verses (21, 22) are given by St Matthew. May we think that the verses which follow in the First Gospel (xi. 28, 29) have a place here? If so, is it not a fitting sequel to His thanksgiving? From rejoicing in His Father's will, which is that "none should perish, but that all should have everlasting life," He looks around on the multitude, and utters those "comfortable words that he saith unto all that truly turn to him: 'Come unto me,' " etc.; and again He says, "Him that cometh unto me, I will in no wise cast out." What more loving and gracious words could inaugurate this Peræan mission journey?

"The Holy Spirit." Plummer says, "The strangeness of the expression 'exulted,' etc., has no parallel in Scripture, and led to the omission in some MSS. of the word 'holy.'" It has been calculated that the word "Spirit" occurs in the New Testament some 385 times. In 153 with capitals, referring to the Holy Ghost. In 132, given without capitals, as if doubtful, or as clearly referring to man. Four times we meet with "Holy

Spirit," and 89 times "Holy Ghost," in A.V. Wherever the article "the" is mentioned, the Holy Spirit (or Ghost) is brought before us as a Person. Where His attributes are mentioned, as distinguished from His Person, the article is omitted; cf. iv. 1, where the article is inserted in the second part of the verse, and omitted in the first. In the account of the Baptism, St Luke keeps to his favourite expression, τὸ πνεῦμα τὸ ἅγιον, whereas St Matthew has πνεῦμα θεοῦ, and St Mark the still simpler τὸ πνεῦμα. St Luke uses three forms: πνεῦμα ἅγιον (i. 15, 35, 41, 67 [ii. 25]; iii. 16; iv. 1; xi. 13), τὸ ἅγιον πνεῦμα (xii. 10, 12), and the full form τὸ πνεῦμα τὸ ἅγιον (ii. 26; iii. 22). Winstanley (*Spirit in the New Testament*) inquires into the use of the word in each of the passages where the word is used. See also Swete, *The Holy Spirit in the New Testament*, especially pp. 285, etc., and note P; *Spirit and the Spirit*, pp. 395, etc. His conclusion seems to be the truest, that where the article is omitted "the Divine Spirit is at least in the background of the thought, for the spiritual conditions are not attainable apart from Divine help: and yet it is the *condition* which is in view rather than the *Spirit* by whom it is realised. . . . In the foreground of the thought is the human spirit awakened, guided and inhabited by the Spirit of Christ, but never losing sight of the power by which the spiritual element in man is what it is, and may become increasingly dominant until mortality is swallowed up of life" (p. 398).

"Father" and "Son." In the Synoptic Gospels our Lord (and He alone) speaks of Himself as "the Son of man." In St John's Gospel alone He uses the less familiar expression, "the Son of God." But, though this is so, the relationship between Him and God is brought out in the earlier Gospels. As a boy He speaks of God as "my Father." Thus in the accounts of the Baptism and also

of the Transfiguration the Lord uses the terms "the Father" and "the Son," and (as Sanday points out) He uses them in an ascending scale: (1) after the ordinary Jewish method, "heavenly Father," or "Father in heaven"; (2) "my Father" without any addition; (3) "the Father" and "the Son." It has become stereotyped as early as in the Epistles; cf. 1 Thess. i. 1; Rom. i. 1-4; also Acts ix. 20. In the three earlier Gospels this relationship is, however, presupposed, and underlying all, whereas in St John's it is "a standing theme, worked out in great variety of detail."

As to its meaning. Like many other words used by our Lord, He lifts them out of the ordinary use and gives them a higher and a fuller meaning. So it is here. Many used it of Him, in a lower sense (*e.g.* the centurion at the Cross, and others); even St Peter could hardly have used it in its most exalted sense. It meant (and His Church in all eyes was intended to know this) more than that He was the Messiah—the Son, as Incarnate—and that He should be known as the Son from all eternity. The relationship existed before the Incarnation. His earthly ministry was a period of "occultation"; but during that time He would prepare His disciples, and those in after ages, to accept the truth when "the Light" would shine forth in all its fulness. That time was delayed, but it would come.

Sanday forcibly states the truth when he says (*Life of Christ in Recent Research*): "What we have in the Gospels is not formulated doctrine, but it does express those living traits, those vital root relations, of which the formulated doctrine was intended to take account." St Paul developed the idea of Divine Sonship, but he did not originate it. "The workshop in which these ideas, in their simpler form, were forged was the Apostolic

community in Jerusalem." The original material is in the claims of Christ Himself.

"This is," he says, a few pages further on, "really the meaning of all Christian theology. The facts come first; the formulæ, or groups of formulæ, which express and partially explain the facts by correlating them with the whole body of belief, come afterwards."

SECTION V

PART I

CHAPTER X. 25-27

THE PARABLE OF THE GOOD SAMARITAN

VER. 23, 24 properly belong to the last section. He had been speaking to the Seventy, on their return from their successful mission. "And turning to the disciples, he said privately." Similar words had been spoken before—Matt. xiii. 16,—but then it was in reference to the privilege given to them of having the mysteries of the Kingdom opened to them. Here it is rather in reference to the supernatural powers which He had entrusted to the Seventy. In either case the words were spoken so as to make and keep them humble. If their privileges were great, their responsibilities were also in proportion greater than those of others.

In the liturgical use of the parable which follows, as the Holy Gospel for the thirteenth Sunday after Trinity, they are an introduction to it. The words do not, of course, refer to bodily sight, but to spiritual perception.

As the parable is the first of many, all unique and only given by St Luke, we may, before considering them in

detail, notice one or two points which will show the difference between St Luke's selection and those given us by St Matthew.

We have already given a list of the parables in this Gospel (*cf.* Introduction). All but the first and last were spoken during this journey, or rather during the part recorded only by St Luke. The parable of the Pounds (xix. 11-27) was spoken just at the very end, but after the other two evangelists take up the narrative along with St Luke. This one was spoken "because he was nigh, and because they supposed that the kingdom of God was immediately to appear"; and "when he had thus spoken, he went on before, going up to Jerusalem." It was spoken between "Jericho and Jerusalem."

Contrasting St Luke with St Matthew, we find that those related by St Matthew (and the same applies to St Mark) are almost entirely part of the public teaching of the Lord. In St Luke they are chiefly in answer to questions and in ordinary conversation. In the other evangelists they illustrate "the order, growth, and consummation of the Kingdom. In this Gospel they mostly deal with the practical circumstances of daily life." St Luke never uses the formula of St Matthew, "The kingdom of heaven is like unto . . .," although the whole missionary tour is based on the message which heralded it, "the kingdom of God is at hand"; and, as we shall see in detail, each of the parables does very clearly show some law or principle of "the kingdom." See also Neander's classification, given in the Introduction, p. 29 *seq.* In the parables of St Luke there is generally "an individual hero," which is absent from those in the other Gospels.

Another peculiarity in the Lucan parables is that they are spoken in answer to questions (*e.g.* the Good Samaritan),

or when further teaching is asked by the disciples (*e.g.* the Friend at Midnight), or at meal-time (*e.g.* the Great Supper, and others). Some of our Lord's teaching is addressed to individuals, some to companies of Pharisees, some to the multitudes, whilst some are addressed to His own little inner circle of disciples. The Apostles themselves are not altogether omitted; *cf.* with St Peter (xii. 41-46). It will be important to bear this in mind when we come to consider each in its own section.

His "answers" also were sometimes given to meet objections made not directly to Himself, but to the mutterings and mumblings of the people among themselves: sometimes not openly expressed at all, but "he saw their thoughts," *e.g.* xi. 17. An interesting article by Professor Henslow in *The Interpreter* for October 1907, is well worth the reading, calling attention as he does to Christ's powers of "thought-revealing" and "thought-reading"; *cf.* John ii. 25; Matt. ix. 3, 4; Mark ii. 8; John xvi. 30. It is this (he says) which explains the extraordinary and universal readiness of His replies to His enemies. He had no need to pause and reflect, or be obliged to take time to think out the best reply. "His answers are invariably instantaneous and crushing." But not only did He use this power of insight for an "advantage" in His verbal contests. "He knew beforehand where to go to benefit others." Hence His special journeys for the benefit of the Syrophenician woman, the demoniac of Gadara, the widow's son at Nain. We may add, His knowledge that Lazarus had "fallen asleep"; for we do not read of any "second message" being sent from Bethany to tell Him of the fatal end of His friend's sickness.

PART II

Ver. 25. "Tempted him, drawing him out": cf. Matt. iv. 7; Luke iv. 12; 1 Cor. x. 9. Usually in bad sense. Some think "consult," the ἐκ denoting intensity, and that the scribe was really honest in his inquiry.

A similar question is also related: Matt. xix. 16; Luke xviii. 19; but the answer there is different, and is given by the Lord Himself. Ver. 18, 19 of St Matthew, ver. 20 of Luke xviii.; cf. also Matt. xxii. 35-40.

"Inherit": κληρονομέω (and its noun)=(in Bible language) the enjoyment by a rightful title of that which is not the fruit of personal exertion. In the New Testament it is mostly connected with sonship, the filial relation which carries the gift along with it; cf. Westcott, Hebrew additional note on vi. 12. ζωή, the highest possible life—life in its fullest and truest sense. Must be distinguished from ψυχή, the natural physical life, and from βίος, the manner of life. Reference is made here (in *Twentieth-Century New Testament*) to Enoch xl. 9. The same connect xi. 50 with Enoch ix. 1; xvi. 8, 9, 11 with Enoch cviii. 11, lxiii. 10. Cf. xviii. 7 with Enoch xlvi. 1, 2; xviii. 13 with Enoch xiii. 5. "Eternal life," another expression for "the Kingdom." "Quibus operibus regnum cœleste consequar?" (Bern. a Piconio).

Ver. 26. "The law," as distinguished from "the prophets": it was always regarded as the authoritative rule of life.

Ver. 27. "Beatus qui amat Te, et amicos in Te, et inimicos propter Te" (St Augustine). Cf. Deut. vi. 5. This formed part of the daily prayers. "*Cor cogitat, anima corpus vivificat, mens credit, virtus omnibus membris inest*" (Soarez). Cf. Lev. xix. 18: enforced by Rabbis. Both would therefore be well known, and were generally accepted. The first, but not the second, was written in the phylacteries which they wore.

For an entirely different explanation of the second text, cf. Margoliouth's *Studies on the Sermon on the Mount*, where he states that "it nowhere occurs in the Hebrew Old Testament, and belongs to the LXX, where it is a mistranslation." The whole of his argument is worth reading (*Expositor*, Feb. 1910).

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- Ver. 28. "Hoo," not "hæc." "Unum sine altero fieri nequit."
(Cajetan). Cf. Lev. xviii. 5; Neh. ix. 29; Ezek. xx. 11.
This was said in earnestness, not in irony. Quoted by
St Paul, Rom. x. 5; Gal. iii. 12.
- "Live." The words of the inquirer are changed by our
Lord. It is not so much a question of eternal life
(hereafter) so much as "what you should do in the
present life. You are only half alive now if you do not
practise this love to God and to your neighbour." Cf.
a striking sermon by Bishop Boyd Carpenter, preached
in Westminster Abbey (*The Guardian*, July 15, 1910),
"The Method of Jesus." It concludes with these words,
"Go, and do thou likewise. Translate the noblest ideas
of Christianity into living things: and lo! you will be
filled with the life which will defy all change, and will out-
live the powers of death. This do, and thou shalt live."
- Ver. 29. "Justify," not in Pauline sense, but—"get himself out of
the difficulties," or "put himself straight."
- Ver. 30. "Going down": cf. xviii. 31, xix. 28.
"Fell": περιέπεσεν. Syr. "Irruerunt in eum latrones."
He was wholly "encircled" by them.
"Thieves"—robbers (R.V.): and so latrones, and not
fures only; cf. xii. 33, 39, where κλέπτης is used of the
two malefactors, Mark xv. 27.
"Wounded," πληγὰς ἐπιθέντες: "laid blows on him,"
"beat him" (R.V.).
"Chancing to be" half dead. So far as they were concerned,
it was a mere accident that any life was left.
- Ver. 31. κατὰ συγκυρίαν. Here only. "By coincidence." "Scrip-
tura nil describit temere ut fortuitum" (Bengel).
- Vers. 31, 32. A common humanity, a common nationality, a common
religion all sacrificed to the desire of self-preservation
and the sparing of self any trouble: cf. "the labour of
love," 1 Thess. i. 3.
- Ver. 33. "A Samaritan, a certain one."
- Ver. 34. "Oil and wine." St Gregory on the pastoral charge refers
to this, "that the wounds may be made to smart by the
wine, and may be soothed by the oil." In the work of
the ministry "gentleness is to be blended with severity."
Cf. in Consecration of Bishops, "Be so merciful that
ye be not too remiss; so minister discipline that you
forget not mercy."

πανδοχείον. Here only. In ii, 7: κατάλυμα. An "inn" for the reception of travellers—"All welcome." Not the usual empty caravanserai.

Ver. 35. Two pence: denarii. Double the amount of a day's wages (Matt. xx. 9). Twenty shillings a week now would come to about six shillings for the two days.

"I will myself (emphatic) repay you on my way back."

Ver. 36. γεγονέναι: "made himself," "proved" (R.V.), neighbour. Perhaps with a thought of Him who "made Himself" neighbour to mankind at the Incarnation.

Seneca says, "Ubiunque homo est, ibi beneficio locus est."

It is noteworthy that the one parable in which the "hero" is a Samaritan, and the one miracle in which the "hero" is also a Samaritan, should both be found in this "progress," soon after they had been repulsed by the Samaritan village, and when the feelings of the Boanerges had been so stirred to revenge. Most commentators place the cleansing of the ten lepers at the very beginning of the journey; but we can leave it, I think, in its own natural place, after the Lord had left a country near to the wilderness, the city called Ephraim. Nothing shall alter His love. The King will Himself exhibit the first principles of "the kingdom" which has come nigh.

Oh, never is "Loved once"

Thy word, Thou Victim Christ, misprised Friend.

This is man's saying . . .

Man desecrates the eternal God-word Love

By his "No more," and "Once."

E. B. B.

The occasion of the parable was called forth by a "certain lawyer"—one whose business it was to teach and expound the law of God. These men are sometimes called scribes (γραμματεὺς, a man of letters); sometimes νομικός (lawyer), cf. vii. 30; x. 25; xi. 45, 46, 52; xiv. 3; and sometimes νομοδιδάσκαλος (doctor of the law), cf. v. 17; Acts v. 34. The three expressions all refer to the same class. The members of the Sanhedrim were chiefly chosen

from their number : *e.g.* Gamaliel (Acts v. 34). They were "jurists rather than theologians," and were always pleased if they could get up an argument or propound some subject for discussion. For further details, see Hastings' *Dictionary of the Bible*, vol. iii. p. 83, col. 2, "Lawyer."

A new method seems to have been adopted by the Lord at this time. In His early tours, His teaching was much more spontaneous—as the thoughts occurred to Him : now it is much more suggested to Him by some special question asked of Him. So, too, His earlier teaching was much more like a sermon : now He adopts the method of a parable. This mode of teaching—placing side by side (*παρά*) the earthly story and the heavenly meaning—served both to reveal and to veil the truth. The withholding from the unworthy was a merciful judgment, as it saved them from knowing the truth and rejecting it. With others, who wished to know more, and were capable of receiving more, the parable put the truth in a form which would arrest their attention at the time, and could hardly ever be forgotten afterwards. Many of the parables are drawn from the relations of man to the lower world ; but the larger number (about two-thirds of the whole) bear upon His relations to His fellow-men.

But what is a parable ? This one of the Good Samaritan is usually reckoned as one, but it is not called so in the Gospel, as in ch. viii. The word itself means the setting forth of one thing by the side of another, so that the one may be compared with the other. It is "a truth presented by a similitude." There is but one Hebrew word for proverb (Lat.) and parable (Gr.). But the proverb is simply "a common sentiment generally accepted." The parable is something in the world of nature which finds its counterpart in the world of spirit, or, as it is sometimes said, "an earthly story with a heavenly meaning."

The
parable
veiled as
well as
revealed
the truth.

Trench, *On the Parables*, fully discusses the difference between a parable, proverb, fable, myth, allegory, etc. In this whole Lucan Episode, so rich in parables, the word is used only in xii. 16, 41 ; xiii. 6 ; xiv. 7 ; xv. 3 ; xviii. 1, 9.

One word of caution.—We have to be careful to be on our guard against making our Lord mean more than He did, when He spoke these parables. There is a central truth which He would have those accept to whom He first spoke the words, and which is of importance in all ages : there are many further truths which these could not be expected to understand, but which we are perfectly justified in “reading in.” Trench, in his chapter on “The Interpretation of Parables,” balances the different views. We shall endeavour in our notes to consider mainly what His hearers were intended to learn from each parable. There is in many of them, as is especially the case with this one, a much deeper significance, which the Church has always been able to discern, but can hardly have been meant to be understood at the time. Just as the Fourth Gospel gives us the truth as it had been pondered over by the Apostle, so is it with the parables. What Bishop Westcott says on “the Son of man” (additional note in *Commentary on St John*, chap. i.) is very applicable here : “We cannot be bound to measure the interpretation of Scripture by that which is at once intelligible. The words of the Lord are addressed to all time. They stand written for our study, and it is our duty to bring to its interpretation whatever fulness of knowledge a later age may have placed within our reach.”

The lawyer or scribe “stood up” and tempted Him : not, it would seem, to obtain real help and guidance, or necessarily to find something to “catch” the Lord. It was rather to test His ability as a teacher. But whichever it was, the Lord seized on the opportunity of uttering words for all time of the deepest importance.

Ver. 25. "Eternal life." This was the all-important question. It was much discussed in Apocryphal times. See especially Psalms of Solomon, Book of Enoch (especially xl. 9). This "eternal life"—or "the kingdom of God," or "salvation," or "an inheritance incorruptible," or "the eternal inheritance," the counterpart of the earthly Canaan which was the inheritance to Abraham's seed—*this* is what is the inheritance of the sons of God. It is the "spiritual correlative to the promise to Abraham." An inheritance is "the enjoyment by a rightful title of that which is not the fruit of personal exertion." "When God gives an inheritance, it is because those to whom it is given stand by His grace in that filial relation which in this sense carries the gift." Westcott (in his *Epistles of St John*, pp. 204, etc.) works out this "eternal life." St John speaks of it as truly present—known and enjoyed in this life (iii. 36; v. 24; vi. 47, 49; xx. 31; 1 John v. 12), but only fully realised in the future (iv. 14, 36; vi. 27; xii. 25). Ch. vi. 40 combines the two thoughts together. Life is union with God, and that means a real and progressive knowledge of God in Christ. It carries with it a growing conformity to God. The Father hath life in himself, as the absolute source of all life (John v. 26). He has so communicated life to the Son that the Son also has life in Himself. The life of the Christian is not "in himself," either originally or by Divine gift; it is a life of necessary continuous, essential dependence. It results from being "in Christ."

This eternal life—so far as it is the potential fulfilment of the idea of humanity—is essentially present (see reff. above), and its possession may become a matter of actual knowledge (1 John iii. 15; v. 13). But in its complete realisation as the fulfilment of Messianic promises (reff. above) it is something yet to be revealed and fully enjoyed.

The Bishop concludes his note with this summary : " It is a life which, with all its fulness and all its potencies, is now : a life which extends beyond the limits of the individual, and preserves, completes, crowns individuality by placing the part in connection with the whole : a life which satisfies whilst it quickens aspiration : a life which is seen, as we regard it patiently, to be capable of conquering, reconciling, uniting the rebellious, discordant, broken elements of being on which we look, and bear about with us : a life which gives unity to the constituent parts and to the complex whole, which brings together heaven and earth, which offers the sum of existence in one thought. As we reach forth to grasp it, the revelation of God is seen to have been unfolded in its parts in creation ; and the parts are seen to have been brought together again by the Incarnation."

All this would be, of course, imperfectly grasped by the scribe (is it grasped as it should be in these days ?) ; but in so far as he grasped the truth concerning the " Messiah " and " the kingdom," he would all the more long for the " eternal life." The question of the scribe should be compared with that of the rich ruler (xviii. 18). Besides the general answer (the same in both), there is a special application suited to each of the inquirers. One stands up and asks, the other came running and kneeling.

Ver. 26. The Lord makes His questioner answer for himself. There was no doubt about the fundamental law of the Kingdom. The Jews recited the first part of the answer morning and evening (Deut. vi. 5). St Mark (xii. 30) has " heart . . . soul . . . mind . . . strength." St Matthew, in a similar story (xxii. 37), has " heart . . . soul . . . mind." St Luke has " heart . . . soul . . . strength . . . mind " (*καρδίας . . . ψυχῇ . . . ἰσχύι . . . δυνάμει*). St Mark interchanges third and fourth. St Matthew omits *ἰσχύι*. Deut. vi. has " heart and soul and might " (*δυνάμεως*). The

Church Catechism has "heart . . . mind . . . soul . . . strength." For distinction *cf.* Swete, *St Mark, in loc.* It should be noticed also that St Matthew uses *ἐν* throughout, St Mark *ἐξ* throughout; whilst St Luke only uses it in respect to the first, and *ἐν* to the others. "Love dwells in the heart, and then overflows into the life of men." For *ἀγαπᾶν*, not *φιλεῖν*, *cf.* Trench, *Synonyms*, xii. But this distinction is by some altogether rejected. In many passages the two verbs are interchangeable: *e.g.* Matt. vi. 5, xxiii. 6 (*φιλοῦσι*) with Luke xx. 46 (*φιλοῦντων*) and xi. 43 (*ἀγαπᾶτε*). *Cf.* also John v. 20 with iii. 35, and xvi. 27 with xiv. 23; also Rev. iii. 19 with Heb. xii. 6. It is interesting to notice that whilst Archbishop Trench and Bishop Westcott both argue in favour of the distinction, their conclusions are diametrically opposite to one another as to the relative meaning of the two words. The Archbishop says that *ἀγαπᾶς* (in John xxi.) is the "colder word" and "grieved the Apostle"; the Bishop says that *ἀγαπᾶν* is the "*higher* love" which "the Apostle shrinks from taking to himself." Καὶ κύριε is a simple strong affirmative, and there is no challenging of the word used by our Lord as too cold or too warm. "Diligere" and "amare" are the words usually employed in the Vulgate; in the Spanish, "amar" and "quiere"; but "amar" is used both in John xi. 3, 5 and in ver. 20, as well as iii. 35. Canon Lister (of Newcastle-on-Tyne) has a dissertation on the words. The latter part of the scribe's answer (from Lev. xix. 18) was well known. But the interpretation of it was very narrow and limited. The Hebrew word for "neighbour" (שֶׁנֶה) carries no suggestion of proximity: it is "a person with whom we have dealings of any kind." The LXX render it *πλησίον* (one who is near). Did the scribe know the LXX? Everyone, as we come in contact with him in our daily life, is therefore our "neighbour." (Professor Clark Murray's *Handbook of Christian Ethics*.)

Ver. 28. "Continually do this." He had thought one single act would win the inheritance (τὴ ποίησας); contrast Acts xvi. 30 (τί με δεῖ ποιεῖν), Rom. ii. 7. There must be the "enduring unto the end."

Ver. 29. Another question is now asked. This one naturally springs from the former. "Is it really so that all Gentiles are excluded?" It is to this second question that the Lord now speaks the parable of the Good Samaritan, ver. 30-35; concluding with the question of ver. 36, making the man give the answer himself. He thus supplies the material for a true answer, knowing how narrow and false the answer would be without such assistance. What a wise teacher He always was! The parable was true to life, and probably based on actual fact. Nowhere does He speak against priest or Levite; and He would gain nothing by inventing such a story.

Even till quite recently the road has had its dangers. Not so many years ago an English traveller and his wife "went down to Jerusalem" along the same road, were attacked and stripped, and returned to Jerusalem only with *The Times* newspaper wrapped round as clothing. Travelling along the road myself, a few years after, I and my companion had to be escorted by "a Turkish guard." The descent is some 3000 feet in twelve miles—so it might well be called "going down to Jericho." This road, and a second but longer one, are described in *Hastings' Dictionary of the Bible*, extra vol., 371b; cf. also vol. i. p. 44, "Adummim, the Ascent of."

By "a coincidence" (and how often these coincidences bring out the real character of those to whom they happen!), a priest and a Levite, returning from their duties in Jerusalem, are making the same journey. The first, as soon as he caught a glimpse of the wounded man, crossed over to the other side. The second came near, stared at him, and

then, utterly indifferent, also crossed over to the other side. The Vulgate uses two words to describe the different actions of these two men—"præterivit" and "pertransiit." Geikie says that the former "came near . . . hastily crossed over, and passed on the other side of the road." The Levite, on the other hand, "stepped over to him, and stood for a time looking at him, but presently crossed the road again . . . and went on in all haste." How differently the third acted—an alien in nationality and in religion, but a true "neighbour," and only seeing in the wounded man one who needed help, and whom he had an opportunity of helping! Not only did he do all he could at the time, but he took him where he would be cared for, and all future needs were liberally provided. As a rule, in these "inns" there would be little, if any, provision made for travellers, either for man or beast. He would have to bring with him what he was likely to require. The "posadas," or inns, in Venezuela are much the same even now.

Ver. 36. "Which now" (om. R.V.), etc. The question is not so much "Who is my neighbour?" as, "To whom can I become a neighbour?"

Ver. 37. The scribe has not the candour to say, "the Samaritan," but is obliged to confess, "he that showed mercy."

"Go, thou also, do likewise"; or, "Go thou also: do likewise." Καὶ σὺ must be taken together.

We do not dwell on the spiritual interpretation of this parable: the failure of the Old Testament dispensation to heal and restore man, and the ample provision made by Christ. The Epistle for the thirteenth Sunday after Trinity, when this parable is read as the Holy Gospel, furnishes the contrast. What it meant to those who heard our Lord is, here as elsewhere, our primary object.

Two questions had been asked, and two answers given. What is to be learned?

The law of the Kingdom is Love ; and none can say that he loves God whom he hath not seen, if he does not love his brother, his neighbour, whom he hath seen.

How endless, and how unexpected, are the coincidences which furnish us with opportunities of showing our love to man, and so of proving our love to God !

How self comes in, and often makes us lose the opportunity, unwilling to take the trouble and to run the risk of personal inconvenience ! Personal sacrifice and personal service is the call in these days. Some very practical remarks, applying the teaching of the parable to the questions of " social service " and our attitude to the poor, will be found in Peabody's *Jesus Christ and the Social Question*.

Do we always think of those words in the Thanksgiving after Communion : " So assist us with Thy grace that we may . . . do all such good works as Thou hast prepared for us to walk in " ? It is He who plans our lives and prepares for us these opportunities. He " governs all things both in heaven and earth." We are not to choose them for ourselves.

Is it not the gospel of brotherhood—of unity—which the Son of man taught in this parable, and which St Paul proclaimed to the world from the Areopagus of Athens ? " God made of one (blood) every nation of men for to dwell on all the face of the earth." Can we look elsewhere than to His Kingdom and to His Catholic Church, which unites all classes and all nationalities, for the vindication of this truth ? Is it not this which will make us mourn over " our unhappy divisions," and make us pray earnestly and strive hopefully for the healing of the " broken unity of the Body of Christ " ? In the colonial and in the mission work of the Church the lesson has also to be learnt, so as to break down the *evil* part of the " colour question."

SECTION VI

CHAPTER X. 38-42

MARTHA AND MARY

Ver. 38. "As they went on their way" = "during their journeyings."

Ver. 39, 41. The *Lord's* feet (R.V.). The *Lord* answered (R.V.), not the human name, Jesus.

Ver. 40. "Cumbered" (cf. 1 Cor. vii. 35) = "drawn about in different directions." A different word altogether in the Greek is used: xiii. 7, *q.v.*

"Came" = "suddenly coming up": xx. 1; Acts xxiii. 27.

"Martha, Martha": so xiii. 34, xxii. 31; Acts ix. 4. Always used by St Luke for a warning or reproach. Not necessarily so in Old Testament.

Ver. 41. "Anxious"—the *inner* anxiety—"troubled," the *outward* bustle and tumult.

Ver. 42. "Part" or "portion of a feast"; cf. Benjamin's mess, Gen. xliii. 34. His "feast" of words was a better "portion" than any material feast she could make for Him.

Many ancient authorities add, "But few things are needful, or one." For an ordinary Eastern meal, *one* dish was considered enough. "*Few*" would therefore be more than enough.

Martha "served," also in John xii. 2, and was "forward" to speak, xi. 21-27, 39.

Ver. 39. Evidently, therefore, "Mary of Bethany" is neither the same woman as in ch. vii. 37, nor as "Mary, called Magdalene (*i.e.* of Magdala), out of whom went seven devils," ch. viii. 2. Pere Didon, vol. ii. p. 440, however, argues in favour of the identity of all three, and gives authorities. On the contrary, the three are all distinct from each other.

BERNARD. A PICONIO does not identify this with Bethany, but says that the family had other places in Galilee. "*Intravit in quoddam castellum in Galilæa.*" "*Circa torrentem Cison, et fines Samariæ.*" But this is quite unnecessary.

Martha finds pleasure in "giving," Mary in "receiving." "As they went on their way"—evidently to Bethany, the home of Martha, and Mary, and Lazarus, the family whom "Jesus loved." The Lord and His disciples would be now nearing Jerusalem, coming up, as the last section has implied, from Jericho, along the dreary and dangerous road of which He had been speaking in the parable. In their journey they would naturally pass through Bethany, "a Sabbath day's journey" from Jerusalem. He seems to have made this His home when in the neighbourhood of the city, from which He could easily enter in the morning and return in the evening. We never read of His spending a night in Jerusalem.

The time seems to be at the Feast of Dedication (of which in another section). It was a feast of secondary importance compared with the three great feasts of obligation—Passover, Pentecost, and Tabernacles. This was therefore "the close of that public journey designed for the full and final proclamation of His coming Kingdom," which had commenced in Galilee. We shall see presently what happened at the visit, and how He had again to leave and retrace His steps, His "hour not having yet come."

There are many conjectures about the family in Bethany. We know but little about them for certain. Some are of opinion that Martha was a widow—that her husband was, or had been, Simon the leper; others, that she was the one who had been healed of the issue of blood; that Lazarus was the “gentle Rabbi of that name mentioned in the Talmud.” There is no authority for confusing Mary of Bethany with Mary Magdalene. What we do know (chiefly through St John) is that they were well off, and of considerable social importance. We may be sure theirs was a holy and happy home.

Bishop Westcott (in his *Biblical Studies*) calls attention to the consistency with which the characters of the two sisters are presented in the two Gospels (St Luke and St John). “In St Luke,” he says, “they appear respectively as the practical, bustling housewife, who is busied about many things, and the devout, contemplative, absorbed disciple, who chooses the one thing needful. In St John, also, this contrast reappears, but the characteristics of the two sisters are brought out in a very subtle way. In St Luke the contrast is summed up in one definite incident: in St John it is developed gradually in the course of a continual narrative. . . . Both alike are beloved by our Lord, both alike send to Him for help, both alike show deep sorrow for their dead brother. And yet the difference of character is perceptible throughout the narrative. It is Martha who, with her restless activity, goes out to meet Jesus, while Mary remains in the house weeping. It is Martha who holds a conversation with Jesus, argues with Him, remonstrates with Him, and, in the very crisis of their grief, shows her practical common sense in deprecating the removal of the stone.

“It is Mary who goes forth silently to meet Him, silently and tearfully, so that the bystanders suppose her to be

going to weep at the grave ; who, when she sees Jesus, falls down at His feet ; who, uttering the same words of faith in His power as Martha, does not qualify them with the same reservation ; who infects all the bystanders with the intensity of her sorrow, and crushes the human spirit of our Lord Himself with sympathetic grief. And when we turn" (he goes on to say) "to the second occasion in which the two sisters are introduced by St John, the contrast is still the same. Martha is busy in homely duties of hospitality towards Jesus and her other guests ; but Mary brings her choicest and most precious gift to bestow upon Him, at the same time showing the depth of her humility and the abandonment of her devotion by wiping His feet with her hair."

If St John's treatment is an argument for the trustworthiness of his narrative, may we not say the same of St Luke and his narrative ? The harmony of the two is surely a remarkable "undesigned coincidence." Martha is, as we have said, not only busy in preparing a meal worthy of her Visitor, but she is distracted. Her sister Mary had, it would seem, helped her up to a certain point (Martha says that "she did leave me to serve alone"). Then, knowing that her sister was only too happy in her work, she comes to a more peaceful place, sitting at the feet of Jesus and hearing His words.

Was Martha a little jealous, as she sees the quiet, restful conduct of her sister ? How often are we vexed and annoyed when we see others able to do things more quietly than we can do ourselves ! Anyhow, she does not ask her sister to continue a little longer her assistance, but she hurries into the presence of the Lord, and asks Him if He does not care, and if He would tell her to come and help. The Vulgate (and others) have "stetit."

How tender is the Master's reply, "Martha, Martha!" The repetition of the name shows His concern about her. *Cf.* xxii. 31; Acts ix. 4; and *cf.* Luke viii. 24. It was not the service itself, but the spirit in which she was serving, that He reproved. He who could say of His anointing that what the woman did should be made known throughout the world wherever the Gospel was preached—He who said, "Inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto me,"—could not be indifferent to the wish of Martha to show a liberal hospitality. It was the "fret and fuss," the "want of repose," the fault-finding in another differently constituted (we are none of us made alike), which the Lord grieved over.

Martha and Mary are often taken as types of the worldly and of the religious spirit. But we must remember that Jesus loved Martha as well as Mary. Both were true disciples; both keenly loved Him. There is a place in His Church for Marthas as well as Marys. It is not so much what we do, but what we are, to which we should take heed, and also the spirit which we show in what we are engaged in. That "Jesus loved Martha" as well as her sister is enough to embalm her memory, and to save her from the harsh judgments which many would pass upon her.

It is noteworthy here, the place which St Luke gives to women, both in the Gospel and in the Acts. For the latter, *cf.* the list in Rackham (*Acts*), xxxii, cvi. Here again is a feature in "the kingdom of heaven" which was being specially proclaimed during this journey, as in fact it was the theme during the whole of the Lord's ministry. Jew and Gentile alike looked down on women. In the Jewish liturgy men thank God that they have not been made women. But all through this Gospel,

and also in the Acts, how prominent are they! Not to mention the women of the Infancy, we read here alone of the widow of Nain, the nameless sinner in the house of Simon, Mary of Magdala, Joanna, Susanna who ministered to Him, the widow with the two mites, the daughters of Jerusalem along the Via Dolorosa, and the women at the tomb. We know in the history of Christianity what it has done in giving to woman her true place in the world, and in the working out of the purpose of God.

We must not think that the Martha good spirit of action is inconsistent with the Mary spirit of devotion. God's greatest saints have combined both. Take, in the Old Testament, David, the man after God's own heart, governing, ruling, arranging for the building of the Temple, preparing for what he would never even see begun. Yet he had a "one thing": Ps. xxvii. 4, xvi. 2, "I have no good beyond thee" (R.V.). Take St Paul, in the New Testament. What a busy life his was! "In labours more abundant" than others, travelling, teaching, writing, having "the care of all the churches." What was it that he was more concerned with than all this—his "one thing"? Cf. Phil. iii. 10-13.

Some of our greatest statesmen and soldiers—in fact, men in every rank of life—testify to the possibility of the same combination.

Our Lord Himself "went about doing good," and yet His busiest days were prepared for, or ended by, a night in prayer alone with God.

News flashed but a few short years ago that "the King is dead": and it is told of him that whether at home or abroad, and whether engaged in public duties or enjoying more social privacy, he never missed giving God worship on Sunday mornings.

Lord, what a change within us one short hour
Spent in Thy presence will prevail to make,
What heavy burdens from our bosoms take,
What parchèd grounds refresh, as with a shower !
We kneel, and all around us seems to tower ;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear ;
We kneel, how weak ; we rise, how full of power.
Why therefore should we do ourselves that wrong,
Or others,—that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee ?

R. G. TRENCH.

SECTION VII

CHAPTER XI. 1-13

ON PRAYER

- Ver. 1. *Cf.* v. 33. "The disciples of John make supplications."
- Ver. 2-4. In R.V. according to "many ancient authorities." There is overwhelming weight of critical opinion for shorter form. There would be a temptation of copyists to insert; to omit, most unlikely.
- Ver. 2. In Matt. vi. 9, *οὕτως*. The article in Hastings' *Dictionary of the Bible*, extra vol. p. 35, etc., on the Lord's Prayer as given in the Sermon on the Mount is full of information.
- Ver. 3. ἐπιούσιον: Vulgate, "supersubstantialem." In Church Catechism, "all things necessary for our souls and bodies" (Prov. xxx. 8.); not περί, superfluous, but ἐπί, sufficient for—our οὐσία existence. This derivation is, however, disputed, and it is suggested that the word is formed from fem. part. ἐπιούσα, which with the article and ἡμέρα, understood=the oncoming day. Food for to-morrow—the nearest future, is all that is necessary or sufficient.
- Ver. 4. Contrast ἁμαρτίας—what we do against God, and ὀφείλουσι—what others do against us. *Twentieth-Century New Testament*, "Forgive . . . our sins, for . . . who wrongs us." There is no ἁμαρτία between man and man. Sirach xxviii. 1-5 shows the doctrine of forgiveness in Apocryphal times. Lev. xix. 17-18 represents the highest of Old Testament ethics.

- Ver. 3. *ὁδὸς σήμερον* (St Matthew) = *δίδου* . . . *τὸ καθ' ἡμέραν* (only in Luke xix. 47; Acts xvii. 11), therefore probably one of his changes. Hence pres. imper. of verb: all the other petitions are in aorist. *καὶ αὐτοί* (or *τος*), favourite combination of St Luke.
- Ver. 4. *εἰσενέγκης*: "bring into" (v. 18, 19, xii. 11; Acts xvii. 20). Guidance not so strongly implied. *τοῦ πονηροῦ*, the evil one: cf. Matt xiii. 19. *πονηρός* always means *moral* evil. *κακός* often means physical evil only.
- Ver. 5. "Lend": not on "interest" as a matter of business, but only here in New Testament (*χρησθόν μοι*). "Allow me the use of, as a friendly act" (*μεσονύκτιον*), peculiar to St Luke; Acts xvi. 25, xx. 7. Journeys so made to avoid the heat of the day. An Eastern proverb was, "He who arrives after sundown goes supperless to bed"; not, however, because the host is inhospitable—the reverse is the case,—but because there would be no time to prepare such a meal as he would like to set before a stranger.
- Ver. 7. It is the trouble that he minds, not the parting with the bread; cf. ver. 8. The fastening, too, of the outer door of an Eastern house was very elaborate, with its locks and bars.
- Ver. 8. *ἀναιδίαν*: only here; cf. Eccles. xxv. 22 (23), "shamelessness."
- Ver. 9. Climax of increasing earnestness: "Continue asking," etc., not once only, like the "shameless friend." Ask by prayers, seek with earnestness (1 Chron. xxviii. 9). Knock with prayer, fasting, and almsgiving (from St Chrysostom); cf. 2 Esdras ii. 13.
- Ver. 7, 8. The words used for "rise" are different. (1) *ἀναστás*; (2) *ἐγερθείς*, more thorough.
- Ver. 9. "Ask." Two words are used in this chapter, both translated "ask": (1) *αἰτέω* in ver. 9, 10, 11, 12, 13: cf. xii. 48; and (2) *ἐρωτάω*, ver. 37: cf. xiv. 18, 19, 32, xvi. 27. The former = *peto*, the word used by the inferior to the superior; the latter = *rogo*, and implies equality or familiarity. Our Lord never uses the former, but always the latter, of His intercourse with God. He requests, but never makes a petition; whilst man does the reverse.
- Ver. 11, 12. In St Matthew only two pairs. Westcott and Hort omit "bread . . . stone" here. "God gives neither what is

useless (a stone), nor what is harmful (a serpent or scorpion)."

Ver. 11. "Will he?" The *μή* implies that the answer will be in the negative.

Ver. 13. *ὑπάρχοντες*, stronger than *ὄντες* (St Matthew) = "naturally evil" and still continuing evil. Not used by any evangelist except St Luke (Gospel seven times, Acts twenty-six, and St Paul eleven times). *ἐν οὐρανῷ*, when we address God; *ἐξ οὐρανοῦ*, when God answers us. *πνεῦμα ἅγιον*. In St Matthew only *ἀγαθὸν*. St Luke uses three forms: *πνεῦμα ἅγιον*, i. 15, 35, 41, 67 (ii. 25), iii. 16, iv. 1, xi. 13, and eighteen times in Acts; *τὸ ἅγιον πνεῦμα*, xii. 10, 12, and six times in Acts; *τὸ πνεῦμα τὸ ἅγιον*, ii. 26, iii. 22, and seventeen times in Acts. The earliest mention in Mark i. 10 is *τὸ πνεῦμα*; in Matt. iii. 16, *πνεῦμα θεοῦ*; in Luke iii. 22, *τὸ πνεῦμα τὸ ἅγιον*. (Does this in any way illustrate the order in which the Gospels were written?) In Luke ii. 25, 26, 27 we have the three forms: *πνεῦμα ἅγιον*, an influence which was holy; *τοῦ πνεύματος τοῦ ἁγίου*, the Divine Person Himself (without the article = the Holy Spirit in operation; with the article = the Holy Spirit as a Divine Power and Personality); *ἐν τῷ πνεύματι*, no mere ecstasy (as Rev. i. 10, where no article), but under the distinct guidance of the Divine Person: "led by the Spirit." The *Twentieth-Century New Testament* translates the last of the three, "Moved by the Spirit, Simeon came," etc.; and Rev. i. 10, "I fell into a trance": cf. also Swete, *The Holy Spirit in the New Testament*. Note P. Also note at end of Section IV. (above). The absence of the article marks the sense of communication (gift—agency—operation). Its presence implies personality, Himself. Without it, a specific gift of the Holy Ghost for a specific purpose. It is this which is used in Acts viii. 15, 17, xix. 2, etc., to express the Confirmation gift. The Personal indwelling—Himself—is the result of baptism: Acts ii. 38; Rom. vi. 19. Wirgman and Mason should be studied. Also Westcott on *St John*, vii. 39, xx. 22. The Paschal gift is "the power of the new life proceeding from the Person of the risen Christ, quickening them. The Pentecostal gift is the endowing of the Apostles with all power for the exercise of their different functions; an endowment not occasional, but perpetual."

THE Lord, leaving Bethany, would go over the Mount of Olives. There are three roads, by any one of which He could enter the city. Two of them are more mountain paths than roads: the main road, and the one which He would naturally take, would be that which passes round the southern shoulder of the central mass. It is on this road, at a place where it suddenly turns to the north, that Jerusalem, hitherto hidden, bursts full into view; and here, a few weeks later on, the sight of the city caused the Saviour to weep loudly. Few, even to this day, are not more or less affected by the sight, and by what it recalls to their memory.

Was it now that Jesus stopped to pray? Tradition links the two together, and there also seems a link with what had just occurred in Bethany. How is it that the Martha-service can be rendered with the Mary-spirit? In no other way than by keeping the heart in direct communion with God. The power comes from God, and can only be maintained by quietly waiting upon God.

One characteristic of this Gospel—which especially deals with the Lord as “perfect Man”—is the prominence which it gives to prayer—in His own life and His teaching. On seven occasions St Luke alone mentions the fact of His praying in connection with events mentioned also by other evangelists: iii. 21; v. 16; vi. 12; ix. 18, 29; xi. 1; xxiii. 34, 46; His charge, xxii. 32, 40. St Luke also only relates the parables on prayer; *cf.* also the addition (xxi. 36) to the charge given in Matt. xxv. 13, Mark xiii. 33. On the other hand, it is noteworthy that Mark i. 35 mentions the prayer, as well as the retirement, which latter is only given by Luke iv. 42; and similarly Matt. xiv. 23, and the parallel, Mark vi. 46, is omitted by Luke ix. 17. The three record the prayer in Gethsemane.

It is interesting to notice that this prayerfulness, which

is such a characteristic of the Gospel, is equally a feature of the Acts of the Apostles. *Four* prayers are there given (i. 24 ; iv. 24-30 ; vii. 59, 60 ; xxi. 14) ; besides constant allusions to the practice. Also that the most critical occasions were connected with prayer. Also, as praise is a chief element in prayer, and this Gospel is the Gospel of canticles and of praise, so in the Acts praise is shown to be the normal attitude of the Christian life.

Well might the Lord Himself pray as He is once more nearing Jerusalem. The visit—at the time of the Feast of Dedication—is related by John ix. 1-x. 38, with the sequel, ver. 39-42. He must have known the further opposition by the rulers which awaited Him. The two months since the Feast of Tabernacles would not have diminished their ill-will towards Him and His teaching.

The disciples wait and watch Him in silence. Then, when He had ended, one of them asks, "Lord, teach us to pray." Perhaps he was one of those who had lately joined the company ; perhaps, too, from his reference to John the Baptist, he had been one of his disciples. Already the prayer had been given, in the Sermon on the Mount ; but is it unlikely that He should give it a second time ? The request is too definite to think that there has been any confusion in the mind of the narrator. There may not have been much that was actually new in the prayer. Most of the clauses can be traced in a certain way to Jewish forms, but the parallels do not carry us far. Real parallels (says Plummer) to "Thy will," etc., and "Give us," etc., have yet to be found. The Lord would rather make real what perhaps had little force with them, and meant but little, than give something novel. But "never before had all that was best and purest in a nation's prayers been thus collected into one incomparable prayer." "It combines all that the heart of man, taught by the spirit of God,

had found most useful for the satisfaction of its truest aspirations." It is "the pearl of prayers," and a "Brevi-arium Evangelii." See much of the detail in the article in Hastings' *Dictionary of the Bible*, vol. iii.: "Lord's Prayer."

How full of simple trust—"Father"! How unselfish—"us" and "our"! How reverent—"in heaven"! How "God" is first and last in thought! and even when man's wants are mentioned, how spiritual the requests! It is a prayer for all. All can call God "Father"—all by creation, some by "adoption," and some of these as "led by the Spirit." All the children have the same desires, the same needs and dangers. "Father." In the Old Testament, when God is called "our Father" (Deut. xxxii. 6; Isa. lxiii. 16; Jer. iii. 4, 19, xxxi. 9; Mal. i. 6, ii. 10), it is with reference to the nation, not to the individual. Individuals begin to speak of God as their Father in the Apocrypha (Wisd. ii. 16, xiv. 3; Ecclus. xxiii. 1, 4, li. 10; Tobit xiii. 4; 3 Macc. vi. 8), but without showing why. Christ gave His disciples the power to become the sons of God—John i. 12, Rom. viii. 23, Gal. iv. 5; and He specially came to make known the revelation of the Fatherhood of God.

πάτερ ἡμῶν is, however, different from πάτερ ἡμέτερε. When the genitive of the personal pronoun is used, the idea is that we are His property—we belong to Him; with the adjective, that He belongs to us. What we therefore appeal to, in the prayer, is that we are His children, rather than that He is our Master. Cf. John xx. 17.

The omissions in St Luke need not be considered as implying that his "edition" was not meant as a complete form in itself. Though no prayer would be sufficient which omitted such a petition as "Thy will be done, as in heaven, so in earth" (cf. A.V. with R.V.), or, "Deliver

us from evil," may it not be regarded that, in the one, St Matthew adds the means whereby the two previous petitions, "Hallowed . . . come," will be brought about, and, in the other, that it is the complement of what has gone before, "Bring us not into temptation" ?

No reason can be assigned why St Luke (or his copyists) should have omitted the three phrases : neither accident nor intention will meet the case. Merely to remind his readers of the fuller form could have been as well accomplished by quoting the first two words only, "Pater noster." There can be little doubt but that the Lord gave this shorter form to His disciples.

The petitions more probably consist of six rather than seven ; the two closing "Lead . . . but deliver" being but two aspects of the same request. Three have reference to God, and three to man. "What is to God's glory, benefits the children : what is to the advantage of men, glorifies their heavenly Father." The first half shows the end which man must have in view ; the second, the means of its accomplishment.

"Thy kingdom come." We would refer our readers to what has been said (Section III. and Section XXV.) on the meaning of "the Kingdom"—the Kingdom of Heaven, its *present* meaning, developing and finding its complete fulfilment in the *future*.

Something more may, however, be said upon this, which was not only the burden of John the Baptist's preaching, of our Lord's, and of His Apostles', but was also to be one of the petitions, the burdens, of our prayers.

I think I may say that for the majority of Christians the one idea which swallows up any others is with reference to our Lord's Second Coming and what will result from that—independently of the steps by which, in the purpose of God, that Kingdom will be brought about. This surely

is not all, not the primary idea. The Church of England has, in her explanation of the Lord's Prayer, in "The Desire," given a truer and more real meaning. "That we and all people may . . . serve Him . . . as we ought to do."

Our Lord and those immediately before and after Him took for granted that those to whom they spoke knew something of the meaning of the expression; and by it being given as one of the subjects of prayer, the answer to it must be the supply of a felt want.

We have already seen in the other Sections (III. and XXV.) that the idea goes back to creation. Amongst the Jews, at first, there was the impression that the Kingdom of God was more or less restricted to the Jewish people. Later on, the ideal kingdom seems to have found its expression in "the kingdom of David," when, in his days and in the days of Solomon, they were most prosperous. But this kingdom had been broken up, and both portions of its subjects had been carried into captivity. It was about this time that the prophets were raised up, that they might keep alive in the hearts of the people the early ideal of the Kingdom, where God would really rule over the lives and actions of His people, and to stimulate in them the hope that the national upheaval might in some way or other be used to establish it more than it ever had been. There was a materialistic view, which had led to the claims of many Messiahs being set up: but the prophets had taught a higher and purer view, which would include Gentile as well as Jew.

The low estate of the Jewish people at the time when John the Baptist began his ministry would cause a ready response to be given to his message. Some would indeed think most and chiefly of national emancipation; and we see traces of this even after the Resurrection (Acts i.).

But others, like Simeon and Zacharias, like Nicodemus and Joseph of Arimathæa, longed to see a holier living, a deliverance from spiritual enemies. "On earth, peace to men of goodwill." The Fatherhood of God involved the brotherhood of man. This, still more, was the idea of Jesus Himself: that "the reign of God" should be such a reality, that all that developed the goodwill should be fostered, and whatever hindered it should be surrendered. "A regenerated human society." This would be indeed to make a little heaven below, here on earth: it would be an anticipation of, a preparation for, the joys of the heaven yet to be.

The King Himself, the embodiment of the spirit of the Kingdom, only called upon His subjects to do as He Himself was doing and would do: He would be no political deliverer, like Judas and others (in the Acts), but One who would go about doing good and would war against anything that made life sad and dark, and sacrificing Himself for the good of others. This found its culmination on the Cross, but it was His life which also witnessed to it. It is this spirit of filial faith in God and of brotherly kindness to all that He enforced in parable and other teaching, which He exhibited in His own life, which He taught us to pray for.

Only as individuals manifest this spirit will the family, society, business be carried on as Christ would have it. The nation is made up of individuals. The world is the aggregate of nations. "The kingdom of God," in the complete sense, will only be when "the kingdom of this world becomes the kingdom of our Lord and of his Christ," when "the end" has come, and He "shall have delivered up the kingdom of God, even the Father." Christ "must reign till he hath put all enemies under his feet; and when all things shall be subdued unto

him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

"The kingdom of God" has already begun, as centred in Christ and manifested in those who have the spirit and mind of Christ. But the hope of the Christian, and the hope of the Church, looks beyond and forward to the future, and it gives all diligence to hasten that day, by labouring for the victory of what will renew the face of the earth. The "Gospel of the kingdom" of the future depends upon the "Gospel of the kingdom" of the present.

In the fourth petition it is noteworthy that for *δὸς ἡμῖν σήμερον* (St Matthew) St Luke has *δίδου ἡμῖν τὸ καθ' ἡμέραν*. St Luke only uses the expression *τὸ καθ' ἡμέραν* (*cf.* xix. 47; Acts xvii. 11), and this change involved the change from the aorist to the present imperative. All the other petitions are expressed in the aorist.

The word "daily" is more important. The discussion as to the meaning of the word *ἐπιούσιον* is unending. The word occurs nowhere else in Greek literature till the Gospels gave it currency. It seems hardly necessary to require both "daily" and "day by day." Nor is it helped by the R.V. margin, "for the day." Better "our bread for the coming day." Some say that it is formed like *περιούσιον* (Exod. xix. 5; Deut. vii. 6, xiv. 2, xxvi. 18). That means "superfluous." This, "what is necessary for our *οὐσία* or being" (*cf.* Prov. xxx. 8), and so including our whole life, spiritual and material. In the Gospel according to the Hebrews the petition is rendered, "Give us this day *to-morrow's* bread." To-day's work, it has been remarked, is done, among simple people, for the bread of to-morrow. Professor Nestle in the *Expository Times* (Oct. 1909) gives thirteen renderings for it in Hebrew and Aramaic. The Catechism

seems to explain it in this sense: "That He will give us all things needful for our souls and bodies." The early Greek and Latin fathers seem to have so understood it. The version of the Western (Roman) Church has "super-substantialis." In one of the Spanish versions (Bagster's) it is in St Matthew, "sobresubstantial."

"Forgive." It would be interesting to trace out the way in which the teaching about "forgiveness" develops in the Bible, as seen in the Old Testament, the Apocrypha, and the New Testament. There are some noble passages, such as Prov. xxv. 21, 22, but they are spoilt by such as xxiv. 17, 18. But, at best, it is the Israelite, "the children of thy people," who is "the neighbour," and who is to be "forgiven." In the New Testament, *all* are to be forgiven—strangers as well as fellow-countrymen; *cf.* Eph. iv. 31. In the Old Testament, help might be given to a hostile brother when in distress. In the New Testament, such services are to be rendered, not only to all, but under all circumstances.

In the Testaments of the Twelve Patriarchs, a genuine Jewish work of the second century B.C., there is a remarkable passage, which I quote, on the authority of Professor Charles (*Expositor*, December 1908): "Love ye one another from the heart; and if a man sin against thee, cast forth the poison of hate and speak peaceably to him, and in thy soul hold not guile; and if he confess and repent, forgive him. . . . But if he be shameless and persist in his wrong-doing, even so forgive him from the heart, and leave to God the avenging."

How infinitely high Christ has raised the practice of forgiveness—of "forgivingness," even if the offender precludes his being "forgiven"—may be seen by the phrase "a Christian spirit" being commonly regarded as describing a man ready to forgive an injury; and forgive-

ness has been called "Christ's most striking innovation in morality."

It is nowhere taught that no conditions have to be fulfilled on the part of the one who does the wrong: the free avowal (*cf.* Luke xv. 21), the willingness to make amends (xix. 8), a change of mind, regret for the course pursued, and change of conduct for the future. "Forgiveness" may or may not ensue, but "forgivingness" can always be exercised; *cf.* xxiii. 34.

The article in Hastings' *Dictionary of the Bible*, "Forgiveness," pp. 56-58, brings this out clearly and fully.

There is little doubt but that τοῦ πονηροῦ is masculine, not neuter as in Matt. xiii. 19, 38; Eph. vi. 16; 1 John ii. 13, 14; iii. 12; v. 18. The context suggests it; the Greek and Latin earliest fathers are unanimous for it, Modern commentators are divided. See the arguments on both sides, summarised in Hastings' *Dictionary of the Bible*, extra vol., p. 38, note 1.

Ver. 5-8. But the Lord, as was so often His practice, is not content with merely answering the question put to Him. He now proceeds to give additional teaching concerning prayer itself. Later on, in xviii. 1, He refers to the subject again. Now, He uses two illustrations: the first, that of a friend at midnight (ver. 5-8). It is a case, however, which (from the expression used—the verb in the future) is almost assumed as impossible to occur, though *it is conceivable*. "No one of you will go," etc. (see Winer).

To Western minds it may seem strange. Eastern customs are in many ways different from ours. In hot Eastern countries, travellers often do not start till the cool of the evening, and then continue their journey all through the night. During a late prolonged drought in Queensland, the public mail coaches, as well as private

people, used to travel all night, as being less trying for the horses. In taking long rides in Venezuela, it is usual to start very early (3 or 4 a.m.), ride till 10 a.m. or so, rest during the heat of the day, till about 4 p.m., and then travel on till quite late at night—this more especially when the moon is favourable. Poverty, too, would not be considered as any reason for not doing what one could, in offering moderate hospitality.

The whole parable (like that of the widow with the judge, ch. xviii.) teaches importunity: that prayer is no easy thing, at which we can play; it means work and effort.

But the word "importunity" must be remembered. It is a word which does not occur again in the New Testament. It means "shamelessness." It is the opposite of "shamefastness," for which "shamefaced" is a much poorer word (*cf.* Trench, *Syn.*, xx.). What makes a man "ashamed" to ask a favour of another? Either he doubts his friend's willingness or his ability. "Lord, if thou wilt, thou canst make me clean." Or it may be some sense of unworthiness on the part of the asker: "Lord, I am not worthy," etc. Such "shame" is fatal to true prayer. With the Christian, he doubts neither the willingness nor the ability of God to hear and answer. The sense of his own unworthiness is more than counterbalanced by the worthiness of Jesus Christ, through whom he can draw near with boldness and with confidence. If we believe that God is both "able and willing to do exceeding abundantly above all that we ask or think," and come not hindered by our own unworthiness, but all the more, because of our asking "for the worthiness of his Son," no sense of "shame" will keep us away from the throne of God. We shall be "shameless," importunate. What a contrast, too, there is between the narrow-heartedness of man, as shown in the conduct of the

“friend” in bed, and the large-heartedness of God! “I say unto you, Ask, . . . for every one that asketh . . .” Cf. fifth of post-communion prayers, after the blessing, in holy communion service.

The second illustration (ver. 11, 12) is again taken from a later portion of the Sermon on the Mount (Matt. vii. 7-11), in which the Prayer itself had been given. The words, “or for an egg, a scorpion,” are added by St Luke. Also, whereas in the Sermon it is “good things” which the Father in heaven will give, the Lord now defines these as “Holy Spirit.” This expression could hardly have been used in the earlier stage of His ministry and teaching. “How much more” is God’s rule, when compared with earthly “friends” and human “fathers”!

Another link between this double teaching and the Prayer previously given, and from which the teaching sprang, is that they enforce what the Prayer had taught, the unselfishness of true prayer, and how large a place it should occupy. Intercessions for others should be the rule, and not the exception. How truly has the Church (if individuals have failed to do so) grasped this in her daily offices, her litany, and her eucharists; also in the explanation given of the Prayer in the Catechism, “to me and to all people.” The Prayer is not for “me,” but “us.” Give us—Forgive us—Bring us not—(Deliver us). God is not “my Father” only, but “our Father.”

Love shows itself in being not only self-sacrificing love, but also intercessory love (John iii. 16, but also Heb. vii. 25). How vast a change would be brought in the world at large, as well as in our own more immediate surroundings, if there were a more general and a more earnest practice of intercession. It is the voice of the love of Christ speaking within us. We are members one of another. St Paul, as the Lord Himself, not only

taught, but practised, intercession; *cf.* Eph. vi. 18, 19, and throughout the Epistles.

This matter of prayer—intercessory prayer—intimately concerns “the kingdom.” In olden times no missionary centre was so potent as Iona. But Iona (says D. Worlledge) was “so illustrious a missionary centre because it was the home of worship, meditation, and prayer.” What a help now to those who go forth and labour in the outside harvest fields, and to those returning, to know that those that abide at home make the load grow lighter, because of the prayer offered up!

The Liturgical Use of the Lord's Prayer.—Mention has been made of the remarkable clause in St Luke's rendering, according to some MSS., ἐλθέτω τὸ πνεῦμά σου [τὸ ἅγιον] ἐφ' ἡμᾶς καὶ καθαρисάτω ἡμᾶς, instead of “Thy kingdom come,” or of “Hallowed be thy name.” Plummer and others suggest that it may have been made when the Prayer was used at confirmation, and so have found its way into the text. It may thus have been the germ of other forms of the invocation of the Holy Spirit in this rite.

As a matter of Christian instinct, and then by Christian rule, and in accordance with Christ's command, “When ye pray, say,” etc., this Prayer has always held a foremost place in all acts of worship. In our own liturgy we find it thus placed in a marked position:¹ *cf.* its use, after the acts of consecration and communion, in the service of the holy eucharist; after the act of administering holy baptism to infants or adults, of confirmation to those who have come to years of discretion; in the daily matins and evensong. It is the first prayer offered after a newly wedded couple, who have been united in holy matrimony, are kneeling at the altar, the processional

¹ In the early liturgies of the Church it was said *between* the two acts.

psalm having been said or sung ; and when the body of a departed brother or sister has been laid in the grave, how full of comfort is the "Pater Noster" then offered ! In the commination service it is connected with the Miserere (Ps. li.). One clause or another seems to find a special appropriateness to one or other of the sacraments and sacramental acts of the Church, *e.g.* :

Holy Baptism : Hallowed be Thy name.

Holy Orders : Thy kingdom come.

Holy Confirmation : Thy will be done.

Holy Communion : Give us this day, etc.

Absolution : Forgive us our trespasses.

Holy Matrimony : Lead us not into temptation.

Unction : Deliver us from evil.

Cf. this in my *Three Days of Grace*, pp. 114–116.

The addition of the Doxology¹ is chiefly the work of our Reformers, and it is made when, as in the holy eucharist, it strikes the first note of post-communion thanksgiving ; or, as in matins and evensong, when it leads up to rendering thanks for the great benefits received, and to the setting forth of His most worthy praise ; or again in the thanksgiving of a woman after childbirth. There seems to be no reason for its omission in the baptismal, confirmation, or marriage services.

It should be noticed that, when used at the beginning of the holy eucharist service, it is ordered (for the single exception to the general rubric) to be said "by the priest," and by the printing of the Amen, the people neither join in the Prayer nor say the Amen. It is the private prayer of the priest alone, as an act of preparation for the office.

¹ For the interpolation of the Doxology in Matt. vi., see Plummer, *in loc.*, and the authorities quoted by him. "It evidently supplied a felt want."

SECTION VIII

CHAPTER XI. 14-28

THE DUMB DEMONiac, AND ITS SEQUELS

- Ver. 14. St Matthew adds *τυφλός*. Read "demon"—"demons" throughout instead of "devil"—"devils." See article in Hastings' *Dictionary of the Bible*; note the R.V. marg. and American revisers.
- Ver. 15. In Greek, "Beelzeboul" = "Lord of the dwelling," or "of dung." A.V. and R.V. from the Vulgate, and = "God of flies."
- Ver. 16. A renewal of the third temptation (iv. 9-12), to compel conviction by "a wonder."
- Ver. 17. "wholly divided": note the compound verb, so also ver. 18. "House falleth on house" (R.V., etc.). St Luke only mentions the divided kingdom; St Mark, the kingdom and the house; St Matthew, kingdom, city, and house.
- Ver. 18. "because": subaudition, "I ask this," because, etc.
- Ver. 19. *Cf.* Acts xix. 13.
- Ver. 20. *ἐν δακτύλῳ θεοῦ* = *ἐν πνεύματι θεοῦ* (St Matthew). "Sine ullo labore" (Bengel). *Cf.* Exod. viii. 19, xxxi. 18; Deut. ix. 10.
- Ver. 21. *Cf.* the same thought in Isa. xlix. 24-26. *The strong man is fully armed* (R.V.).
- Ver. 22. "panoply": only here and Eph. vi. 11, 13.
- Ver. 23. *Cf.* the cross clause (ix. 50); supplementary, not contradictory. *There*, a test by which we may try others. *Here*, a test by which we may try ourselves.

Ver. 23. There, "against you . . . for you" (R.V.). Here, "with me . . . against me." "Aut totum, aut nihil" (Bernard. a Piconio).

Ver. 25. St Matthew adds "empty." The *three* describe the heart of the man who is a hypocrite, a mere formalist, and the ceremonialist.

Ver. 26. Cf. Heb. vi. 4-6; 2 Pet. ii. 20-22. That a reoccupation was possible is implied by Mark ix. 25.

Ver. 28. "Yes, indeed; *but*." Note also the present tense, "hear . . . keep," *continue* in well doing. "In Christianis enim initia non quæruntur, sed finis" (St Jerome). For the earlier part of the verse, St Augustine: "Materna propinquitas nihil Mariæ profuisset, nisi felicius Christum corde, quam carne gestasset." The definite article is not repeated before the second verb. The idea of anyone "hearing," and not "keeping," is not to be entertained for a moment.

ALFORD remarks that "the marks of identity" between this section (and down to ver. 36) and Matt. xii. 22-43, and Mark iii. 23-30, "are too many and too striking" to be mistaken, and that they cannot well be "an entirely different incident." He is in favour of considering from xi. 14 to xii. 53, or possibly 59, as "one connected whole," without any mark of connection with what has gone before, or what follows. But he leaves the difficulty where he found it.

May we not agree to this section, and down to ver. 36, as belonging chronologically to an earlier date, as given by the other evangelists, and find that there is a connection with what has gone before (in the previous section)? St Luke sometimes uses (as we have said) an order, not necessarily of "time," but of "thought." "Prayer," says Bishop Wordsworth, "is the keynote struck by a particular incident. Perseverance (shamelessness) in prayer is urged, and a promise that God will give the Holy Spirit to them that ask. This leads to a mention of Christ's power over the evil spirit generally, and particularly when dumb,

hindering prayer. Our Lord goes on to warn them that, though He has the will and the power to cast from them the evil one, it is necessary for them to "watch and pray," lest he will return, for he will desire and seek to return; and if, when cast out, he does return, he will be more fierce and inveterate than ever. Some, however, think that the connection is with what follows: xi. 37-xii. 12.

It was no ordinary sickness, "blind and dumb." St Luke, "the beloved physician," specially distinguishes between such and those whose physical diseases were caused by "possession." So absolutely was "the man possessed" that he is spoken of as the spirit being dumb (neuter). When the man is set free, he (the man) speaks.

This demoniacal possession was, in the Lord's time, a reality. We cannot believe that He went through the form, knowing that there were no such things as demons, or sharing the erroneous belief of His contemporaries. In Mark i. 23, v. 3, the phrase is used, *ἐν πνεύματι ἀκαθάρτῳ*, "in the power of, or under the influence of"; Luke vi. 18 uses *ἐνοχλείσθαι*. Also in xiii. 32 he distinguishes between *δαιμόνια* whom Christ casts out, and *ἰάσεις* whom He heals. In the method which He used for their deliverance there is an important difference. Faith (Matt. xvii. 19, 20) on the part of the exorcist was necessary, and this aided by prayer (Mark ix. 29). Faith was also sometimes required on the part of near relatives (Mark ix. 23, 24). It was impossible for the demon-possessed to exercise faith or prayer: an ordinarily sick man could do both. The Lord relies on a simple, direct command addressed to the demon who was "in possession" of the man. "I charge thee come out of him." "Be muzzled and depart." "He casts out spirits with a word." In one case which will come before us (xiii. 13) He laid His hand upon the woman who had been bound by Satan for eighteen years.

This power the Lord bequeathed to His disciples, and the cures were to be effected "in my Name," implying His continued "personal power and existence."

Is there any "demoniacal possession" in these days? Archbishop Trench's article on the demoniacs of Gadara is well worth reading. The introductory part (pp. 151-165, 6th edition) puts the matter forcibly and fairly.

In Hastings' *Dictionary of the Bible* (article "Demon: Devil") the writer says: "Before passing from the subject of the Gospel narratives . . . it should not be forgotten:

"(1) That we are dealing with the reports of chroniclers whose minds were necessarily coloured by the prevailing beliefs of the age. . . .

"(2) That the properly demoniacal element is almost wholly absent from the Fourth Gospel."

But are not we dealing with someone more than "the chronicler"? The Lord's own language in effecting the cure, and His confidential teaching to His disciples on the subject, are both against the supposition that He accommodated Himself to prevalent false views on demonology, which in all ages have had such harmful results. The matter was of far too great importance to be trifled with by Him who is the Truth. As to the argument from "the silence of the Fourth Gospel," the quotation by Dr Sanday, (in his *Criticism on the Fourth Gospel*) from Dr Drummond's *Character and Authorship*, in pp. 33, 34, seems most applicable: "Considering how many things there are about which He is silent, we cannot admit that the 'argumentum a silentio' possesses in this case any validity."

How differently is the miracle regarded! Some "wondered," some "wondered and reasoned and slandered" (ver. 15), and others "asked of him a sign" (ver. 16). The question of the sign asked for is taken up later (ver. 29-34). Meanwhile He meets their *διανοήματα*. He asserts

the reality of the two kingdoms, each with its ruler, and of the conflict between the two. He was the continual enemy of Satan, and Satan was continually opposing Him. There never had been, and there never could be, any union between the two. Notice His arguments: (1) an appeal to common sense, ver. 17; (2) *ad absurdum*, ver. 18; (3) *ad hominem*, ver. 19; (4) human experience, ver. 20-23.

But what is meant by "your sons" casting out devils? These could not have been effected in the name of Jesus, as in ch. ix. 49, or in Acts xix. 13, yet it would seem that there was no imposture on their part, like the wonders of Jannes and Jambres in Egypt, who withstood Moses and Aaron. They really did cast out devils.¹ We must remember that miracles, as such, are no evidence, necessarily, of the truth, or of the Divine mission of the miracle-worker. They may be wrought by false teachers. They show supernatural power, but the power may be "from below" as well as from above. Christ claims that what He did was "in the spirit of God" (St Matthew), or, as here, "by the finger of God."

We must bear in mind the true meaning and place of miracles. Archbishop Benson, in his addresses on the Acts of the Apostles, has a helpful passage on this subject, p. 199 *et seq.* He shows that miracles are the necessary consequence and outcome of such a life as Christ's. His miracles are as nothing compared to the miracle of Himself. The proofs of Divine power are holiness, truthfulness, sanctity of life. Others might have occult powers, and be

¹ By "your sons," some, however, understand our Lord to mean His own disciples, the Seventy and others, and not the Jewish exorcists. His disciples who were of their own (*your*) nation. The argument in this case would be somewhat different. They were able to cast out devils in His name. What His disciples did thus, He must surely be able to do by the exercise of His own power. This explanation is, however, unlikely.

masters of some secret of nature. If the "proofs" were absent, no one would believe that the power was Divine. He it was whose whole life proved the miracle, it was not the miracle which proved His power. "His disciples" believed on Him and understood His power, because they knew His life and character. The miracles strengthened the faith of those who believed, but the effect on others was to break up His following, as in John vi. 66, after the feeding of the five thousand, and to sign His death-warrant, as after the raising of Lazarus. So His other miracles only raised opposition, where faith was wanting. Miracles alone will never prove Him to be the Son of God, but His being the Son of God renders miracles intelligible and inevitable. St John's favourite word for a "miracle" is *σημεῖον* : and here the Lord says it is a sign that "the kingdom of God" (the reign of God) has come among them. If His parables were "parables of the kingdom," we should regard the miracles as "miracles of the kingdom." They are "examples and acted parables of the love of Christ . . . they are sacraments of the Divine operation." They show that the blessings of the Kingdom concern the whole being of man. They are glimpses, revelations of what the world would be if it were not for the hindering forces in it. Were Christ and God our Lord and King, and the race of man wholly surrendered to Him, there would be no suffering, no pain, no crippled form of the woman bound by Satan, no seven demons to cast out of Mary Magdalene . . . the yoke, the burden, the crushingness of sin could not find expression in the bondage of spirit in nature. In miracle after miracle He seems to lift the veil so that the Kingdom of God is seen for a moment. What a brighter "hope" would His coming be if thus viewed, and practically connected with the removal of the ills and sorrows and sadnesses of this present age! "Thy kingdom

come " would be our more constant prayer, and we would do what we could to " hasten it." In the perfect Kingdom of the Father there will be no more sickness, or sorrow, or death (Rev. xxi. 4). Sin and disease are closely connected as " two aspects of one disordered personality, and the healing of the one with the forgiving of the other are ' parts of the same redemptive work.' He does not appear as the mere pitiful Physician of exceptional ability, but as having power on earth to forgive sins, and therefore to remedy their physical effects. . . . As the sin of the soul has grown incorporate in the flesh, He heals diseases, not only in mercy, but in actual manifestation of the change which He has come to effect in the entire personality of man, . . . They are an integral part of His entire work, an essential element in the total impression which He plainly designed to create, that He was Lord of the material as well as of the spiritual order, and came not merely to teach, but to exercise absolute authority over the body as well as over the souls of men" (quoted from Illingworth's *Divine Immanence*). Mark xvi. 17, 18 has been called " The Charter of the Kingdom."

The Lord then shows (ver. 21-26) that the strong man is not to be despised, nor are we to be unduly frightened of him. He is the strong man. The palace is this world, of which he is still " the prince"; his goods are the sons of men, held captive at his will; he is clothed with them, with their evil capacities. A " stronger than he " comes, the Saviour of all men, delivers those who are his " goods," and makes them His. Satan must first be " bound," before he can be spoiled of his possessions.

Yes: there is complete opposition. There can be no middle party (ver. 23). There must be no confusion between this statement and the one made in ix. 50. The two are not contradictory, but supplementary. They refer

to two widely differing things. *There*, we are taught to see fellow-workers even in those who "go not with us"; so St Paul, Phil. i. 15-18. *Here*, that those who do not side with Him are not "neutrals," but fighting against Him. "Because this is the case" (διὰ τοῦτο): Matt. xii. 31-32.

"Gathering," "Scattering." How strikingly in these words is set out the contrast between the work of Christ and of Satan. "The work of Christ is to gather all men into one, to the worship of one God, to the unity of the one faith, through the one baptism, to one God and Father of all, for the one sole good, the glory of God and the happiness of man. The work of the devil is to scatter souls by heresy and schism, to dissipate them in their love of the vanities of earth, to sow discord and strife amongst those who yet are brethren of one common Father. Christ collects our feelings into action. He gathers our actions under the rule of right, our wandering thoughts He centres upon God. . . . On the other hand, the special occupation of the devil is to divide and scatter . . . putting enmity between the spirit and the flesh; dissipating the desire of the heart upon various and conflicting passions; distracting the will by the diversity of choice; destroying the balance of the mind through the inconstancy of the soul; enfeebling the intellect by the multitude and diversity of useless thoughts" (Denton on the Gospels).

Ver. 24-26 are in St Matthew transposed with ver. 30, etc., and come after what is said about Jonah and Nineveh. Alford's note is worth reading, in which he shows that these words find their application (1) to the Jewish nation after and before the Captivity; (2) to the history of the Christian Church after and before the Reformation; (3) to the histories of individuals; cf. 2 Pet. ii. 20-22. Whether in the nation, or in the individual, there must be no contentment with a mere negative reformation: one

unclean spirit exchanged for others. A ground cleared of weeds does not necessarily bear flowers. The very order and tidiness may only be preparing a ranker harvest and a viler crop. The *positive* reformation is only when "Christ dwells in the heart," and there is "no room" for the seven other demons when they try to return: the house will not be "empty." The occupation, the second time, is taking up a permanent abode, κατοικεῖ. Used of the Divine indwelling, Col. i. 19, ii. 9; Jas. iv. 5; 2 Pet. iii. 13, and is in contrast with παροικεῖν, a temporary sojourn, xxiv. 18; cf. Gen. xxxvii. 1, where both verbs occur.

Passing through "waterless" places Satan can find no rest upon these, he can find no opportunity to injure. He loves best those hearts which have once been watered by Divine grace, in which the Holy Spirit has once had His dwelling.

Ver. 27, 28 are only mentioned by St Luke; St Matthew and St Mark in its place mention the visit of His mother and brethren. St Luke has already mentioned this in viii. 19-21. St Matthew clearly connects it with the discourse on demonology: as also does St Mark. Is what St Luke here relates connected with that?—a eulogy by some woman in the crowd, of the Blessed Virgin Mary, the mother of such a wonderful Teacher and Worker; cf. i. 42, 48. And is His answer in the same spirit as when He was told they wanted to see Him? (Matt. xii. 49, 50, μὲν οὖν). Yes, indeed (she is blessed). But so are they also who hear the word of God and keep it; cf. viii. 11. "To be the mother of Jesus is to share His humanity. To hear and keep the word of God is to have communion with what is Divine." "The word of God" seldom if ever in St Matthew (query, xv. 6), once in St Mark (vii. 13), and once in St John (x. 35), four times in St Luke's Gospel, and twelve times in the Acts. "The word which comes from God"; cf. Old Testament formula, "The word of the Lord came to."

SECTION IX

CHAPTER XI. 29-36

NINEVEH, AND THE QUEEN OF SHEBA

Ver. 29. "Gathered thick together" (A.V.). How often St Luke mentions the crowds attracted by the words and works of Jesus! In this section (ix. 51 onwards), xii. 1, 54, xiv. 25, xv. 1; and elsewhere in iv. 42, v. 1, vi. 17, vii. 11, viii. 4, 19, 40, ix. 11, 37, xviii. 36, xix. 37, 48.

"Sign": cf. Matt. xii. 39-41. He himself, as well as his preaching. What had happened to him would surely be introduced, and would enforce his message.

Ver. 30. "Because," not "was": so R.V. The Resurrection is *His* sign.

Ver. 31. Cf. 1 Kings x. 1; Matt. xii. 42. Note that here the incident of the Queen of Sheba is inserted between two references to Jonah and the Ninevites.

Ver. 31, 32. "Rise up *with*": *μετὰ*, not *σύν*. Not only at the same time, but there is a connection between the two in the Old Testament, and themselves in the New Testament. The case of the one will affect the other.

Ver. 32. *ἐἰς τὸ κήρυγμα*: preposition "in accordance with" (2 Tim. ii. 26), or "out of regard of" (Matt. x. 41). *κήρυγμα*, the *subject-matter* of the preaching; so 1 Cor. i. 21.

Ver. 33. Cf. Matt. v. 15. "Crypt" or covered passage: the cellar. *N.B.* the definite article: *the* bushel, *the* measure (of the house), *the* lamp, *the* lampstand. Those whose spiritual eyes are not darkened need not a sign. The Light (cf. John i. 5, etc.) is shining around them, waiting to be recognised and absorbed.

Ver. 23. "Bushel": a measure containing about a pint less than a peck.

Ver. 34. *Cf.* Matt. vi. 22.

Ver. 35. *μή* with indicative. Suggests that the case contemplated is an actual fact—"Look whether it be not darkness" in your own case.

It would seem that St Luke now resumes the Lord's teaching which had been interrupted perhaps by His mother, and at any rate by the ejaculation of the woman in the crowd. He has met the slander that what He did was "in Beelzeboul"; He now takes up the subject of "the sign" that they had asked for. He contrasts those "blessed ones" who "hear the word of God and keep it," with the miserable condition and doom of those who hear but reject His offers. Such will be put to shame by the Queen of Sheba and the men of Nineveh. Then He warns them that the Divine light is shining in upon them, that it may burn bright and purely in their lives (ver. 33-36). Here again is another thought repeated from the Sermon on the Mount (Matt. v. 15), but with a natural connection of its own.

How during this royal progress the people keep gathering in large numbers! Whatever interest had been aroused in His Galilean ministry, it had never been responded to as in this journey. It seems that both He and His teaching attracted attention from an ever-increasing number. "His own" had rejected Him; but those to whom He was now speaking of the things of God for the first time, seem to have been wonderfully drawn to Him. It was the "common people," the "babes," who "heard Him gladly."

Ver. 29. *ἐπιζητεῖ*: seeks "in addition." Westcott and Hort omit *ἐπι*. Surely His miracles were "signs" enough! St John especially speaks of the miracles as "signs," and

not "wonders" only. The sign which should be given would be not "from heaven," but "from the grave." One—with a greater resurrection than that of Jonah—would come from the dead, and yet they would not believe.

What is meant by "the sign of the prophet Jonah"? St Luke says the "men of Nineveh repented at the preaching of Jonah." But he also speaks of Jonah himself having been "a sign," and St Matthew (xii. 40) gives the reason, "For as Jonah," etc.

This ver. 40 is suggested by some to have been inserted as an interpolation, explanation, or comment by some "editor," and not the actual words of the Lord. It is not, at any rate, necessary for the argument, which was simply to contrast the conduct of the people of Nineveh and the Queen of Sheba with those to whom He was speaking, refusing to accept His message and teaching.

The question at once arises, How far are we right in looking at the story of Jonah as an historical fact? and in what light are we to regard the Lord's reference to him and "the fish's belly"? The theological and religious value of the Book of Jonah is undoubted. God is the God of all flesh, not of Israel only, calling all to repentance, and willing to have mercy upon all. It is full, too, of human interest: the sailors, the great heathen city, God's care for the cattle and the little children, are a succession of beautiful conceptions.

But how about the form in which these truths are conveyed? It is not necessary to accept the traditional view that it was written by Jonah himself. The evidence is all the other way, and that it was not written till long after the lifetime of Jonah: probably some time in the fifth century B.C. It is not a prophecy, but a narrative pure and simple, recounting an event long before,

and composed with a definite didactic purpose. Nineveh (iii. 3) is spoken of as if it had ceased to be ; but Nineveh was not destroyed till B.C. 606, a century and a half after the historic Jonah of 2 Kings xiv. 25. Professor Driver speaks of it " as an imaginative development of a thought or theme suggested by Scripture, especially a didactic or homiletic exposition, or an edifying religious story." The historic Jonah would have a direct interest in Nineveh, from his prophecy recorded in 2 Kings, and there is nothing improbable in his making a special journey to the city.

But the author (whoever he was) would be at liberty, under the guidance of the Holy Spirit, to shape his story as best for the purpose. The story itself is the vehicle only. It may be a prose drama, as the Book of Job is a poetical drama. It may be " a combination of allegory and myth," and yet be none the less valuable for all that. Yet, on the other hand, it is surely entitled to a higher place than " the story of the lions and the trees in the land of Beulah in the *Pilgrim's Progress* " (Horton's introduction to the book in the Century Bible). The book was accepted in the sacred canon, and " will be read and loved as long as men have childlike hearts, and can defy the mordant tooth of a soulless criticism " (*id.*).

The historic Jonah was born, and his traditional tomb is also, in Galilee near to Cana. The Lord would think of him as a fellow-countryman, and the story would to Him have a double interest, finding in it the symbol of His death and resurrection, as well as a forecast of His own mission to a whole world.

As to the " great fish "—it is nowhere actually called " a whale " (" sea monster " is R.V. margin in St Matthew),—there is nothing improbable in a fish swallowing a person. Frank Bullen's *Cruise of the Cachalot* gives

an instance of "a shark fifteen feet in length found in the stomach of a sperm whale," and he also says that "when dying it always ejected the contents of its stomach"; the contents of one was in masses 8 feet $\times$ 6 $\times$ 6. Why should it be called an "ingenious apology" if it is further urged that the "three days and three nights" (even if introduced, as some say, into St Matthew's Gospel—a homiletic gloss) need not have meant more than "over twenty-four hours"? It was the custom among the Jews to reckon part of a day, however small, as a whole: *νυχθήμερον*. The Lord Himself rose "on the third day." It was only a little more than the "twenty-four hours" in which He was in the grave. Yet He speaks of it (assuming that the words were spoken by Him) as "three days and three nights in the heart of the earth." The Creed says, "The third day He rose again." There was a further parallel between the two in the fact that Jonah saved the ship by voluntarily giving himself up to die, and those he saved were Phœnicians, pagans, "the world."

Whether the narrative be taken literally, or be regarded as a prose drama,¹ the point evidently is not in the adventures of the prophet, but in the teaching which is embodied in it. It should be noted (comparing St Luke with St Matthew) that it is the *preaching* of Jonah that is chiefly referred to. In the book itself we are not told that he used the incidents of his own story to awaken the repentance and the faith of the Ninevites. "The waywardness of Jonah, and the mercy of God, Israelitish

¹ Professor Peake has an interesting article on the book in the *Interpreter* (October 1909), which he takes to be "a parable in which Jonah stands for Israel," their unwillingness to be "a light to the Gentiles," and so save them, and their becoming narrow and exclusive. "The story of the fish represents the Exile and the Restoration."

hatred of the heathen, and God's care even for the cattle and helpless infants of Nineveh, the oppressors of His people: . . . the first protest against exclusiveness, and a declaration of the all-embracing love of God for man." How in all of this the Lord must have seen in the narrative a foreshadowing of His own protests against the narrowness and exclusiveness of the Pharisee, and of His own love—embracing all men, even the worst! Canon Foakes-Jackson (in the *Interpreter*, October 1908) speaks of it as "one of the most beautiful stories in the whole of the Old Testament, full of the deepest spiritual lessons," though he speaks in no uncertain way against the "series of rationalistic explanations, which are simply amazing." But to try and show that the fish was "prepared" by God as much as the "gourd," the "worm," or the "vehement wind" (*cf.* i. 17 with iv. 6, 7, 8) is "rational," but hardly "rationalistic."

Some remarks by Jordan on the book, and the questions arising, in his *Prophetic Ideas and Ideals*, are well worth the careful reading of those who take either view—historic or dramatic—of the narrative. Both Bishop Gore and Dr Sanday in the *Bampton Lectures*, pp. 195, etc. and 414, etc. respectively, refer to the story in the Old Testament, and the Lord's reference to it.

As to the Queen of the South, or "of Sheba" (1 Kings x. 1, etc.), the lesson is much the same. If in the Lord we are to see "a greater thing than Jonah," so we are to see in Him "a greater thing than Solomon." The Queen, no less than the men of Nineveh, will condemn those who hear but reject the teaching of Jesus. The more common biblical name was "Saba," and the Sabeans are mentioned as the exporters of gold, precious stones, and perfumes. They are mentioned in the Book of Job

(i. 15, vi. 19), as well as in the Psalms (lxxii. 15) and in the prophets (Isa. lx. 6, Jer. vi. 20, Ezek. xxvii. 23, Joel iii. 8).

Ver. 33-36. The connection between these verses and what has gone before is not so apparent at first sight. But on closer study it does not require a fresh paragraph as in the R.V. Plummer thus puts it: "He is still continuing His reply to those who had demanded a sign. Their whole soul is full of the light which is all around them." He is Himself the light which lighteth every man; they had only to open out to His gracious influence. Though no sign, such as they asked for, would be given, yet He who is the true Light would be manifested, and not hid from the faithful. But this light of Himself depends on the light within. There must be responsiveness on the part of man to the work of Christ.

The Revised Version is: "No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand." An oil-lamp, a lampstand, and a measure for the grain would be part of the furniture of every Jewish house. "He could not be hid," yet they would not let the light shine in upon them.

Ver. 34. "The lamp of thy body is thine eye," R.V. The light passes through the eye; if the eye is dim, the result is an impaired vision. It is *πονηρός*, diseased. If single, *ἁπλοῦς*, "free from distortion," sound, the whole body is full of light. There is the "inner eye" of the soul. If that is dimmed and "diseased" by sin, hatred, prejudice, the light is no better than the darkness. This verse is one illustration of the Gospel repetitions; cf. viii. 16, as well as the Sermon on the Mount (Matt. v. 15). How true it is that the whole life of a Christian becomes illuminated when the true light lights it up, penetrating to the furthest corners, "having no part

dark"! It is we, and our defective sight—the toleration of some secret sin (be it "mote" or "beam"), the unwillingness to let every thought, and word, and deed be influenced by Him—that is to blame.

Those thus illuminated need no sign from heaven. "Look to yourselves," He seems to say (ver. 35): "are ye not blind also?"

Is it not the same in all ages, now as then—that the great obstacle which has to be met and overcome is not so much the prejudice against Christ and Christianity, as the vices of vanity and self-importance, of avarice, hypocrisy, and the readiness to misjudge the truth? What is required now, as then, is to be in sympathy with the revelation and work of God, an upright heart, simplicity of intention, purity of conscience. The Bishop of London, in one of his Lenten missions, told the story of a young officer who, at mess, was scoffing at religion, when his senior turned to him and said, "Where were you last night?" The junior was silenced.

SUPPLEMENTARY SECTION

JOHN IX. 1-X. 39

THE FEAST OF THE DEDICATION

- Ver. 1. The circumstances under which Jesus here appears are too usual and tranquil to have succeeded immediately to His escape in ch. viii. 59. This (and there are other reasons) becomes possible if, as has been before noticed, the break between the two feasts occurs here, and not at x. 21.
- Ver. 3. Underneath what we can see and conclude, lies a truer cause of that which perplexes us most.
- Ver. 4. "We": sharing their work with His, *cf.* iii. 11. The "night" of His Passion closed the "day" of His ministry, only in its turn to yield to the dawning of a new, a Pentecostal "day."
- Ver. 5. "As long as": *ὅταν*, "when," R.V. Whensoever, referring to His having been "Light in the world," before the Incarnation, in Old Testament times; *cf.* i. 9.
- Ver. 7. This miracle was (as we learn ver. 14) wrought on the Sabbath day. There are, in all, seven miracles recorded as wrought on the Sabbath day; *cf.* John v. 9; Mark i. 21, 29, iii. 5; here, and Luke xiii. 14, xiv. 1.
- Ver. 9. *ἐκείνος*: he, so ver. 11, 12, 28, 36. "That *signal object* of the Lord's love."
- Ver. 11. "Recovered his sight." Though he had never seen before, it is spoken of now as a "recovery."
- Ver. 13, etc. There are three distinct examinations: *two* of the man himself, ver. 13-17, 24-34; and *one*, between these two, of his parents.

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Ver. 18-20. Also, note the growth, in these verses, both of unbelief and of faith.

The Pharisees grow more determined and violent (ver. 16); there is debate and division (ver. 24); judgment (ver. 34), disgraceful expulsion. The man on whom the miracle had been wrought gains courage and clearness in his answers (ver. 17). "He is a prophet," such is his opinion (ver. 29, etc.), acceptance of discipleship, and finally (ver. 38) he openly confesses Christ.

Ver. 24. "Give God the praise": really, "declare the whole truth"; cf. Joshua vii. 19.

Ver. 35. "Son of God," B, D, & read, "Son of man," R.V. marg. Westcott, *in loc.*, decidedly prefers the latter. He had, in the popular sense, broken with Judaism (by his excommunication). He was therefore invited to accept an object of faith larger than that which was offered by the current conceptions of Messiah, "the Son of God": in "One who, being man, was the hope of man." This (he adds) is the elementary form of the confession of the Incarnation on which the universal Church rests. How much light it throws on the Gospel for the Gentile world, and falls in with the whole of the teaching of the Lord during those closing months of His ministry!

Ver. 39-41. In connection with this miracle, sooner or later the Lord refers to it, and just as He had before (Luke xi. 34-37) spoken of the Light shining, but being shut out, and so the people being "as good as" blind, so now He takes up the same thought: and He shows how much better is the lack of knowledge, than knowledge real and misused. Ch. x. 1-21 is also connected with the miracle, and the attitude which the Pharisees had adopted. He speaks of the true and false shepherds, and claims for Himself that He is the good, the beautiful Shepherd. We cannot linger on this wonderful portraiture (Liddon's *Easter in St Paul's*, Sermon xxvii., is well worth reading). Towards the close of the section (ver. 16) we again get in touch with the Lucan Episode, in His reference to the "other sheep" not of the Jewish "fold." They are still "wild" on the mountains, wandering, "scattered abroad." But they are *His* none the less: and the Divine "must" is, "I must bring them in, and they shall hear my voice, and there shall be one flock"

(Gentile as well as Jew) "and one shepherd." The "new society," the "kingdom of heaven," is to gather together in one all the nations and peoples and languages. No wonder that there was "a division" again (ver. 19-21). And all this happened at "the Feast of the Dedication," and not merely what follows (x. 22, etc.).

THE scene of the last chapter of St Luke's narrative, considered by us, was on the road from Bethany, the house of Martha and Mary. He had been asked about prayer, and we have seen what He taught about it, and what St Luke had associated with that teaching: not all of it necessarily in chronological order, but at any rate closely connected topically. It seems natural enough, therefore, to find Him, as we have, in Jerusalem.

His yearnings for the city and the people (*cf.* Luke xiii. 34, "How often," etc.) would easily lead Him to make one more effort to win them to Himself. The time, too—one of the lesser festivals, but still one highly thought of—would be also helpful. It was nearly at our Christmas time, on the 25th of the Jewish month of Chisleu. The festival was not like Passover, Pentecost, or Tabernacles. It was founded by Judas Maccabæus in honour of the cleansing of the Temple, B.C. 164, six and a half years after its profanation by Antiochus Epiphanes. Like the other great feasts, it had its "octave"; and it was also called "the Lights" (1 Macc. iv. 41-59, 2 Macc. x. 1-8). In the Talmud it is called the Feast of Illumination.

Being winter time (ver. 22), He would choose a sheltered spot for His teaching, and the Eastern or Solomon's Porch provided Him with what He needed. All unexpectedly a party of Pharisees and others¹ surround Him. "Tell us here" (they seem to say), "wilt thou be a mightier

¹ The Pharisees are the true representatives of "the Jews" in St John's Gospel; *cf.* Westcott's *Introduction to the Gospel*, p. ix.

Maccabæus, a more glorious Solomon ? ” But the day for political deliverance was gone. A greater and more spiritual deliverance and regeneration was required. They would have welcomed Him if He had come as the former : they rejected Him because He came to bring about the latter.

Ver. 24. It seems that the question was honestly asked, “ How long dost thou hold us in suspense ? ” = “ Uplift our minds and souls.” They are unsatisfied with their condition, and if rest can be got, even from *Him*, they are prepared (so they think) to accept it.

Ver. 25. He refers them to His own previous teaching ; and that, not further back than when He was in Jerusalem two months before. But they were not “ His sheep,” they would not hear His voice. Since then, they had agreed that “ if any man did confess that He was the Christ, he should be put out of the synagogue ” and excommunicated. They had now, with “ the blind man,” carried out their resolution. And yet, if only “ they would,” how safe they would be ! And then He adds, in words which they must—and did—understand : “ I and *the* [not “ my ”] Father, are one ” : not one Person, “ *are*,” but “ one essence,” “ *unum*.” Spanish, “ *somos una cosa*.”

Ver. 31. They “ take up stones.” The word describes something being deliberately carried, and as a heavy weight, from a distance—not simply picked up on the impulse. If His hour had come, and His work finished, He would have been stoned to death. He appeals to them that He is no blasphemer, and that He is only speaking the truth ; and refers to His works as evidence of the truthfulness of His words.

Ver. 39, 40. Once again, as at Nazareth (Luke iv. 29, 30), His enemies are awed in a mysterious way. They open out and make a passage for Him. “ He escaped ”

("went forth," R.V.) "out of their hand." To stay among them was only to imperil His life: they would not rise to or accept His teaching. Judæa is closed—Galilee and Samaria also. He has been warmly welcomed in Peræa. He can but go and find safety for a while across Jordan; and so He returns there, "into the place where John at first" baptized, where He Himself had been visiting with the Seventy, and where so many had listened to Him.

St John sums up the next three months, between the Dedication and the Passover, in very few words (ver. 40-42).

St Luke once more takes up the narrative, though he has said nothing about His having actually been in Jerusalem. Ch. xi. 37-xviii. 15 we may assume to have occurred during this second visit to Peræa and retirement. It was only interrupted by a call from the family at Bethany, because Lazarus was sick. On account of this, He once more went to Bethany, and raised Lazarus from the dead. But He could not stay, St John tells us (xi. 46-53), and so a third retirement is necessary (ver. 54): where He was only for a short time, as the "Jews' Passover" was nigh at hand, when it must needs be that "Christ our Passover (should be) sacrificed for us." During that last visit there would be little, if any, time or opportunity for teaching. So we may treat it as one continuous whole.

There are but few notes of time or place. Some of the events recorded by St Luke in these chapters seem so very like incidents recorded elsewhere, that they may have been repeated, or they may be (in some one or two cases) inserted here as fitting in with other incidents, though chronologically belonging to another date. We have already alluded to the fact that St Luke's "order" need not necessarily be limited to one of "time."

SECTION X

CHAPTER XI. 37-54

DINING WITH A PHARISEE

- Ver. 37. ἀριστήση: the mid-day "breakfast" (R.V. marg.) or lunch; not the late dinner or supper: so John xii. 12, 15. "As he spake": not necessarily connected with the previous verses="After he had spoken."
- Ver. 38. ἐβαπτίσθη: not necessarily "immersion" of the whole body; enough for "hands washed" and water poured on them; cf. Mark vii. 3. The usual word for *partial* washing of body is νίπτειν; for *bathing* the whole body, λούειν; the washing of garments, πλύνειν. Lev. xv. 11 uses all three words, and in their exact meaning.
- Ver. 39-44. Cf. what is related in Matt. xxiii. and also xx. 45-47. Said in Jerusalem, and part of those may have been introduced here by way of anticipation.
- Ver. 39. "The Lord": no ordinary Guest, whatever the host might think. νῦν in LXX (2 Kings vii. 6) for ἤδη, "Ecce."
- Ver. 41. Practical benevolence better than any scrupulosity about ceremonial uncleanness. No necessity to see "holy irony" in these words; cf. Tobit iv. 7-11.
- Ver. 42. Note the wise balancing of the truth. R.V. inserts "but." It should be noticed also that "mint and rue" are not only small herbs, but they are sweet-smelling. Though they omit to perform the great duties of life, they observe such of the smallest as give a sweet savour far and wide in the judgment of men.

- Ver. 44. Graves which appear not: probably those of the very poor, having no "whited sepulchre" (Matt. xxiii. 27), which would be mark enough.
- Ver. 45. "Insultest," etc.: used of outrageous treatment, xviii. 32; Acts xiv. 5. Notice the three woes against the "lawyers" (ver. 46, 47, 52), as three against the Pharisees (ver. 42, 43, 44).
- Ver. 49. ἡ σοφία τοῦ θεοῦ (In Matt. xxiii. 34) = "God in his wisdom said."
- Ver. 51. Cf. 2 Chron. xxiv. 18-22. The first murder (Gen. iv.), and the last in the historical books and in the Canon of the Old Testament; covering therefore the whole of the Old Testament, as we should say, "from Genesis to Revelation." The "son" of Jehoiada, 2 Chron. xxiv. 20-22. He should not be confounded with the post-exilic prophet of the same name, whose writings we have: Zech. i. 1, called the son of Iddo; Ezra v. 1, vi. 14; Neh. xii. 4, 16. In Hastings' *Dictionary of the Bible* the one referred to in the Gospel is No. 11, the prophet No. 20. "I will require"; cf. 2 Esdras i. 32.
- Ver. 52. Cf. Matt. xxiii. 13. The door of "knowledge" is that which should lead to "the kingdom." Plummer (St Matthew) calls attention to the *continual* effort (present) of the people to enter the Kingdom, and how they were being kept back by their leaders.
- Ver. 53. "Press upon him in a hostile way"; cf. Mark vi. 19. "Set themselves vehemently against him," R.V. marg.; cf. Isa. xxix. 20, 21.

THIS incident is peculiar to St Luke. Much of what is said is given by St Matthew in ch. xxiii., but that was evidently delivered later, in Jerusalem. Our Lord's stay in Jerusalem at the Feast of Dedication was too short for any private hospitality; neither was it likely, at this closing stage of His ministry, to be offered to Him in the city.

On a former occasion (Matt. xv. 1, 2; Mark vii. 1, etc.) the disciples seem to have offended the scribes and Pharisees by eating with unwashed hands. This time it was the Lord Himself. It was "as He spake" (not

necessarily linking it on with the previous teaching) that He was invited to "breakfast" (not "dine") with the Pharisee. Was the Pharisee a priest also? The rules of purification were much stricter for priests than for laymen. The subject is discussed in *The Expository Times*, October 1909. The meal may have been all prepared (*cf.* "Come, for all things are now ready"), and so, without observing the usual formalities, He enters and takes His place at the table. The people too—in large numbers—were waiting outside (*cf.* xii. 1), so He did not wish to waste time on unnecessary formalities, and to which foolish (and worse) importance was attached. This at once attracts the Pharisee's notice: "He marvelled." Already, as related by the other evangelists, under similar circumstances, our Lord had given the death-blow to the oral law of Hillel and Shammai, which had come to be more revered than Scripture itself. Something must have been said (what, we are not told) to have led the Lord to say what is recorded here. He refers not so much to the washing of hands as to the ceremonial washing—on the outside only—of the cup and of the platter. Similar teaching is related by St Matthew (xxiii. 25, 26). *Cf.* also Mark vii. 4. Both of these occasions are, however, quite distinct from this, recorded by St Luke. "Now" = "Here is an instance of the way in which," etc. He refers first to their care and concern for ceremonial cleanness, and then comes those three lamentations (is it not better to regard them as lamentations and words of loving warning, rather than as denunciations?) for their "leaving undone" so much of what they ought to do, and caring only for things immaterial, and of, comparatively speaking, no importance. "Graves [tombs, R.V.] which appear not," and so leading others unconsciously wrong, when

if others only knew what they were, they would avoid their example, even as one would shrink from walking over a grave. The time had come when such plain speaking was absolutely necessary. There was no mistaking His exposure of their unreality or inconsistency, "the deathful corruption of their inmost hearts."

A lawyer is one of the guests. He now addresses the Lord with the words, "Master, thus saying Thou reproachest us also." He is shown that his class are no better than the Pharisees. Much of what is now said privately in the house, is afterwards repeated openly in Jerusalem. The need to utter these "woes"—cries of grief more than of denunciation—was as necessary in Peræa as in Jerusalem.

These "woes" are often misunderstood: and in the same way are the "cursings" in the commination service. These are not to be regarded as expressing a desire that the thing may be so, but signifying a truth stated; cf. note in Section III. In the Ash Wednesday service—as here and elsewhere in the Gospels—there is a compassionate prediction of what will be God's declaration of a fact concerning impenitent sinners in order to prevent the impenitence. Amen=so it is, as well as "May it be so." Keble in his *Christian Year* expresses rightly both the spirit of the Lord in these Gospel woes and that of the Church in her yearly service of penitence:

Each awful curse, that on Mount Ebal rang,
Peals with a direr clang,
Out of that silver trump, whose tones of old
Forgiveness only told.
And who can blame the mother's fond affright,
Who, sporting on some giddy height
Her infant sees, and springs with hurried hand,
To snatch the rover from the dangerous strand?

Let us recall some of the phrases.

Ver. 41. Give for alms "*those things which are within*," i.e. your affections, your thoughts, your will to God, and then your *outward* service will be "clean" also. But this rendering of τὰ ἐνὸντα is doubtful. Moulton and Milligan suggest, "the contents of your cup and platter give ye in alms" (*Lexical Notes*). "As ye have," A.V.; so Spanish "lo que tenéis," or (Cambridge edition) "lo que resta."

Ver. 42. You think of trifles, when you should be occupied with far more important things. He did not complain about their attention to "tithe" and other religious duties ("these ought ye to do"), but justice to men, and love to God were being neglected.

Ver. 43. Your chief aim is to exalt yourself. Self is pre-eminent.

Ver. 44. And the worst of all is, that the people do not suspect your wickedness, and so you lead them on to forbidden ground. And the faults of the scribe, the religious teacher of others, come under His severe condemnation also.

Ver. 46. Insincerity: they do not practise what they preach.

Ver. 47-51. They persecute the prophets, and then pretend to honour them. But some (as Rev. J. R. Wilkinson in *Expositor*, August 1910) suggest that οἰκοδομεῖτε ("ye build") in ver. 48 be taken figuratively, and render "ye build up, confirm," what they have done. The builders are the witnesses of the murders; cf. Matt. xxiii. 31.

Ver. 52. They too only lead the people astray.

No wonder then, ver. 53, 54. Some of those mentioned in John x. may have come out and followed Him into Peræa, so as all the more easily to accuse Him. At any rate, there were plenty of others who would be willing

to co-operate with them in any scheme proposed. It is a striking expression, *δεινῶς ἐνέχειν*. The A.V., "began to urge him" vehemently, does not do justice to it. Nor the R.V., "to press upon him"; nor in margin R., "set themselves vehemently against him." The same expression is in Mark vi. 19. "Herodias had a quarrel against him"; in R.V., "set herself against him." There is a common expression in some parts of England, often used, "to have it in for another," when one is very angry with someone, and is plotting to do that one some injury. It has been thus illustrated: He had (a purpose, or plot) in (his mind) for him. If not mental, but more material, "he had," in his sleeve, some concealed weapon, to use on the first occasion. So here, "they had it in for Him terribly"; seeking, by finding wherewith they might accuse Him, to bring Him to His death, as Herodias accomplished the death of the Baptist. Both succeeded. John was beheaded; Jesus was crucified.

In the meantime, ch. xii. 1.

The meal could hardly be prolonged after such plain words from the Divine Guest. We may imagine the "party" suddenly broken up. "He was come out from thence" (xi. 53), R.V. The crowd outside has tremendously increased (had it got abroad what He was saying in the house?), and, addressing His own disciples, who seem not to have been invited but to be also outside, to them "first of all" He refers to what has been going on, warns them of the "leaven" (the secret working of the evil) of the Pharisees, and then proceeds with the discourse of ch. xii. (in the next Section).

RELIGIOUS AND OTHER PARTIES IN THE
TIME OF OUR LORD

Here, and in the course of our study of these chapters of St Luke's Gospel, we come across notices of "Scribes and Pharisees." We also meet (not named in this section) in the Gospel narrative, and especially in the Acts, with the Sadducees. There were also the Herodians and the Zealots.

The *Herodians* (as their name implies) were a political party, supporting the dynasty of Herod, desiring the restoration of the national kingdom under one or other of the sons of Herod. They would naturally, therefore, be opposed to the Pharisees, who, nevertheless, did not scruple to join forces with them, as also with the Sadducees, in order to get rid of Jesus.

The *Zealots* (or Canaanæans), of whom Simon the Apostle was one, were a political party founded by Judas of Gamala, who headed the opposition to the census of Quirinius (A.D. 6 or 7). They were bitterly opposed to the Roman rule, and would hasten the restoring of the kingdom to Israel by violence.

But, as implied above, the more prominent were to be found among the Scribes, Pharisees, and Sadducees.

The *Sadducees* (from "Zadok") were primarily a purely political party, anxious to maintain the state as a secular institution. They had their distinct creed (which was mostly negative), but religion was with them altogether something distinct, and of minor importance. They were the chief supporters of the Maccabæan princes. They also were able to secure the highest offices in the Jewish Church, and formed really the priestly nobility or aristocracy. The sacred office of high priest was regarded, more than anything, as a stepping-stone towards political

power. What they chiefly cared for was to live in ease and comfort. Their general policy is set out in John xi. 48: "If we let him thus alone . . . the Romans will come and take away both our place and our nation."

When the Hasmonæan dynasty fell, they would gradually pay more attention to questions of the law, ritual, and doctrine. In each and all of these they took the opposite view to that of the Pharisees. Acts xxiii. 8 states the leading points: "The Sadducees say that there is no resurrection, neither angel nor spirit: but the Pharisees confess both." They would represent the materialist, rationalist, and sceptic of that day.

As to the law, they only acknowledged the written law of Moses as binding, rejecting the tradition of the elders, or the oral law, which had gradually become such a grievous burden. In the same way, they rejected much of the Pharisees' teaching about washings and the Sabbath. For doctrine, besides the points mentioned above, and referred to in Acts xxiii., they emphasised man's free-will and made little of God's foreknowledge. They felt no need of a Divine Providence, but depended entirely upon themselves.

The Sadducees, as may be seen even from this brief sketch, were distrusted and disliked both by the mass of the people and by the Pharisees, whose teaching and hopes were so entirely different. It was only towards the end that they openly opposed our Lord. After the Resurrection, their opposition to the Apostles and the early Church is easy enough to explain.

The Pharisees must not be confounded with the *Scribes*. These latter, called lawyers and doctors as well as Scribes, were not a separate party, but for the most part a profession or class among the Pharisees, though there were

others who were not Pharisees ; *cf.* Mark ii. 16, Luke v. 30, Acts xxiii. 9. These had to study and interpret the meaning of the law, and so they gradually laid down the law for the rest. The name was an honourable name, and the work they did, guided aright, would find its place in the Church of Christ ; *cf.* Matt. xxiii. 34 and xiii. 52.

In the Old Testament, "Ezra the Scribe" is prominent, and to them we owe the faithful copying of the Old Testament Scriptures. Later on, we find the two great schools of thought, Hillel and Shammai. For the contrasts between these, and our Lord's attitude towards both, *cf.* Smith's *Dictionary of the Bible*, vol. iii. pp. 1165, etc.

The *Pharisees* (who are the chief actors in the Gospel narratives) were first and foremost a religious party. It was this which affected their political views—antagonistic to anything Roman or foreign ; though they would join with Sadducee or Herodian, their political enemies, if, by combination, they could gain some religious end. They would, in more ways than one, strain out a gnat and swallow a camel.

They were (as their name implied) *separatists* : they insisted on complete separation from all that was not Jewish. The law (with its added traditions and multiplied interpretations) must be scrupulously kept : no foreign ideas or ways of living could be tolerated, no alliances entered into with other nations. "Stand by thyself," *i.e.* "I must stand by myself." They stood aloof from the mass of the Jewish people, who could not keep all the ceremonies and ritual which they enforced. "This people, who knoweth not the law, are cursed."

Whilst the Sadducee was the aristocrat, the Pharisee had much less political influence ; but they were, and became more and more, the most influential with the nation generally. They were looked up to as model

Israelites, even though what they did was "to be seen of men"; and as such they "had their reward." But they "divorced morality and religion": they allowed themselves to be covetous, and to receive honour from men: the duty to God was in conflict with—not in harmony with—the duty to man (*e.g.* Corban, and succouring of parents). They practically "shut" the kingdom of heaven (Luke xi. 52). That there were exceptions to the rule is evident when we read of men like Nicodemus, Joseph of Arimathæa, Gamaliel, and, later on, Saul of Tarsus. But the Pharisee—as a class—was crushing out the spirit of true religion, and did much eventually to bring the nation to ruin.

No wonder that our Lord was at variance with Scribes and Pharisees and Sadducees, as well as with the other parties mentioned, and that they should, all in their own interests, attack Him and seek to destroy Him. It is noteworthy, however, that our Lord never denounced the Sadducees as He did the Pharisees. It would seem to point to the fact that "hypocrisy" is one of the worst sins in His eyes, who is "the Truth." The Sadducean gospel of ease, and ignoring things spiritual and future, was distinctly opposed to the life and teaching of Jesus. He came, too, to "open the kingdom of heaven to all believers." How could Pharisaic legalism and exclusivism tolerate His teaching, any more than Sadducean scepticism? He came to interpret aright the law of God, to insist on the law of love, to widen the idea of "neighbour," till the brotherhood of man was realised as much as the Fatherhood of God. He came to fulfil the law, and at the same time to sweep away the excrescences which, like some deadly "vine," were spreading over it so that all life was being destroyed. Not merely outward correctness was of importance:

the righteousness He required was inward and spiritual, and concerned the whole being of man. "The kingdom of heaven" was a far greater thing than a restored kingdom to Israel. The yoke which had to be broken was not that of Roman rule, but of sin and Satan. Edersheim, Geikie, and others give very full details, especially about the Pharisees and Sadducees; *cf.* also articles in Hastings' *Dictionary of the Bible* and Smith's *Dictionary of the Bible*.

SECTION XI

CHAPTER XII. 1-12

WARNINGS AGAINST THE PHARISEES

Ver. 1. ἐν οἷς=during which things. "The many thousands of the multitude," R.V., lit. ? "myriads." "Quam beata frequentia herbæ, confluentis, cui tantum studii ad audiendum verbum Dei" (Bede).

πρῶτον: connect with "his disciples," not with the following words. To distinguish section from the next one (ver. 13, etc.), spoken to the crowd.

"Beware ye of": lit. "Take heed to yourselves and avoid."
For the first warning, cf. xvii. 3, xxi. 34.

Leaven: cf. Matt. xvi. 6, 12; St Mark, "of Herod"; also 1 Cor. v. 6; Gal. v. 9; and Exod. xii. 15. Leaven of Pharisees=hypocrisy; of Sadducees=false doctrine; of Herod=worldliness. In Ephesians, "malice and wickedness." "But." Hypocrisy is not only wicked, but senseless. "Because" (ver. 3), not "therefore."

Ver. 2, 3. All such will be exposed and detected afterwards. In Matt. x same words, but totally different connection.

Ver. 4. φοβηθήτε ἀπό: an Hebraism="afraid of," and so "turning away from." "My friends"; cf. John xv. 13-15.

Ver. 5. τίνα φοβηθήτε: "fear God, above men; trust Him in spite of men"; cf. Jas. iv. 12. Childlike trust, because of His love; childlike fear, because of His power and authority: no ἀπό, as in ver. 4, "fear without trying to shun."

Ver. 5. γέεναν : "Gehenna," not "hell"; so R.V., etc. The different uses of this word should be noticed: *e.g.* in this "Lucan" passage (1)=Hades, the place of departed spirits (x. 15, xvi. 23). (2)=Gehenna, the place of future punishment, here alone. Elsewhere *cf.* (1) Matt. xi. 23, xvi. 18; Acts ii. 27, 31; 1 Cor. xv. 55; Rev. i. 18, vi. 8, xx. 13, 14. (2) Matt. v. 22, 29, 30, x. 28, xviii. 9, xxiii. 15, 33; Mark ix. 43, 45, 47; Jas. iii. 6.

Ver. 6. In Matt. x. 29, "two for one." Here "five for two," the fifth thrown in as a make-weight, being of so little value. Emphatic: "not even one." The sparrow was the smallest living creature offered in sacrifice: Lev. xiv. 4. The leper—separated from his people as unclean—would very often be reduced to great poverty. His offering is accepted, not according to what he had not, but to what he had.

ἀσσarıών : the tenth part of a Roman penny (which was worth about 8½d.). The smallest possible coin was the κοδράντης (Matt. v. 26), also translated "farthing," the fourth part of the "as": forgotten in the sight of God; in St Matthew, "falls to the ground."

Ver. 7. *Cf.* 1 Sam. xiv. 45; 2 Sam. xiv. 4; also Luke xxi. 18; Acts xxvii. 34. The final ὑμεῖς (in St Matthew) omitted by St Luke, and so contrast with πᾶς (ver. 8), not so clearly brought out. "Different from" = "superior to."

Ver. 8, 9. In St Matthew, "before my Father which is in heaven"; *cf.* 2 Esdras ii. 47. *N.B.*, "make a confession in the case of," or "concerning." St Augustine's *Confessions*, bk. viii. ch. 2, "Of the Conversion of Victorinus the Rhetorician," is worth reading.

Ver. 10. From Matt. xii. 31. For "unto men" there, and "to the sons of men" (Mark iii. 28), St Luke has "against the Son of man"; with which Matt. xii. 32. According to St Mark, blasphemy against our Lord was the same as blasphemy against the Holy Ghost. This does not seem to have been a new utterance, made for the first time, but a republication and adaptation to the "kingdom of God" of the ancient Jewish law of blasphemy; Lev. xxiv. 16.

Synagogue courts; *cf.* John ix 22; Matt. x. 17.

Vers. 11, 12. From Matt. x. 19-20 : "take no anxious thought," "be not anxious." "Ye shall answer" ; omitted by St Matthew. Reference made to Jewish (synagogue) and Roman (magistrates) authorities.

Ver. 12. "Spirit of your Father" (St Matthew). Here and in ver. 10, "the Holy Spirit" ; cf. Acts iv. 8, vii. 55.

Æschylus, "God is wont to assist those who are in difficulties."

It should be noticed that the greater part of this chapter is supposed by some to have been put together by St Luke from sayings gathered from various occasions ; cf. references to St Matthew and quotations from other chapters in this Gospel. Very little seems original or peculiar ; e.g. :—

Ch. xii.	2- 9 =	Matt.	x.	26-33.
„	22-32 =	„	vi.	25-34.
„	33-34 =	„		19-21.
„	39-46 =	„	xxiv.	43-51.
„	51-53 =	„	x.	34-36.
„	54-56 =	„	[[xvi. 2, 3]] (put in double brackets by Westcott and Hort).	
„	57-59 =	„	v.	25-26.

In the *Twentieth-Century New Testament* spaces, as breaks, are put between ver. 1 and 2, 3 and 4, 7 and 8, 9 and 10, 10 and 11. But, even if this be the case, their being brought together and arranged by St Luke gives us "a deeper view" into the richness of the words of Christ.

The first twelve verses are addressed to His disciples.

The hypocrisy of the Pharisees is well compared to leaven, working in a secret, hidden manner. It needs only to be brought to the light and exposed, to show how evil a thing it is. At other times, the Lord spoke of "the

leaven" of Herod—worldliness, and the practical unbelief which springs from the love of the world,—and of the Sadducees—false teaching; and St Paul speaks of the "leaven of malice and wickedness." Small in quantity, it rapidly affects the whole mass. Allusion is there made to the removing of all "leaven" from the houses at the Feast of the Passover, and that feast (in a short time, only a few weeks to elapse) would find Him and His keeping the Passover in Jerusalem.

The connection of ver. 2, etc., is quite different from that of Matt. x. 26. *There*, it is to encourage them in their work: God's Gospel is to be freely preached: you need not be afraid of its hinderers. *Here*, He says, "Do not be hypocrites, as these are: all such will be detected and exposed one day"; cf. also viii. 17.

Reading ver. 5 in the light of Jas. iv. 12, we can surely hardly hesitate (though many do) to understand God, not Satan, as the one to be feared. "Fear God" with that "fear to offend and desire to please" which is the "holy fear," not "cast out," but deepened by "perfect love." You are in His keeping (He seems to say), and need not fear your earthly enemies. He who cares for "the birds of the air" is "your heavenly Father" (St Matthew), and will surely much more care for you.

But what is the meaning of "hell"? There are three words in the original, all of which the A.V. translates "hell": 2 Pet. ii. 4, "tartarus," marginal reference of R.V.; "hades," Luke xvi. 23 (and four other places); "gehenna" here (seven times in Matt.—v. 22, 29, 30, etc.; also three times in Mark—ix. 43, 45, 47; and once in James—iii. 6). It is a pity that the R.V., which has placed "hades" in the text, where that word is used, puts "gehenna," not in the text, but only as a marginal reference. The Lord, by using this word, refers to the valley of Hinnom, outside

Jerusalem (2 Kings xxiii. 10), where the offal of the city was thrown, and fires kept perpetually burning so as to consume it, and uses it to describe the world to come, after the Judgment Day, as "hades" describes the place of the departed between death and judgment. This latter is "the habitation of the future, not as a final state, but as an intermediate scene of existence with relative moral distinctions." We see this in ch. xvi. As quite distinct from this is "gehenna," "the final place of punishment, into which the wicked are cast after the last judgment." Body and soul have been again united. It slays both body and soul. In the New Testament, "hades" and "gehenna" are never confused. "Tartarus" is the final place of punishment for fallen angels. In the Old Testament, "sheol" = "hades," as the intermediate place for moral retribution for the righteous and wicked.

Ver. 8-12 still carry on the thought. The confession of My Name will bring its own reward (ver. 8); the rejection of it, and speaking against it, as these are doing (ver. 9, 10), will bring its own fearful punishment. As your confession will be rewarded, so at the time of making it the Holy Ghost will put words into your mouth, will be a true Paraclete, so that even then you may be free from all anxiety (ver. 11, 12).

One word only on "the blasphemy against the Holy Ghost, which shall not be forgiven." It is a state of sin, rather than a particular species of sin, which is here condemned: a state of wilful, determined opposition to the present power of the Holy Spirit, which they were seeing being put forth. The position of those to whom He was speaking was, that the "True Light was burning in upon their consciences. . . . They felt His power. They knew that His words were true words, His works true works. He had, however, exposed their insincerity. They hated

Him, and, blinded by their hatred, they were willingly closing the heavenward window of the soul; and so long as they did that, how could any light from heaven shine into their souls? ” (From Prebendary Grane.)

It should be noticed, the way in which the three evangelists relate the Lord's words. Matt. xii. 32: “ Whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age, neither in that which is to come.” Mark iii. 29 abridges this, “ hath never forgiveness,” but also adds (R.V.), “ is guilty of an eternal sin.” St Luke still more simply, “ it shall not be forgiven him.”

The words of the merciful Saviour, who died that we might be forgiven, and who is the Revealer of the love of the Father, are not to drive any to despair, but a merciful warning against the inevitable issue of persistent blindness and folly. “ How often would I . . . but ye would not ! ” It is not God who excludes, but man who rejects; and, rejecting, excludes himself.

SECTION XII

CHAPTER XII. 13-34

THE PARABLE OF THE RICH FOOL

Ver. 13. "one out of the multitude," R.V.; listening perhaps for the first time in his life. Cf. a striking sermon by Canon Liddon on whole passage, "What are we working for?" No. xi. of *Some Words of Christ*.

Ver. 14. ἀνὴρ : cf. Rom. ii. 1, 3, ix. 20, a word of solemn reproof; cf. Exod. ii. 14; Acts vii. 27.

Ver. 15. πάσης : "every kind of." Both the questioner and the man mentioned in the parable were "covetous." πλεονεξία is the love of having more—getting; φιλαργυρία (cf. xvi. 14) is the love of retaining and multiplying what it already has : it is especially the love of money; whilst πλεονεξία is of every form and kind.

Observe the order, "not in his abundance does his life consist in his goods"; cf. Matt. iv. 4.

ζωή : the nobler word (in time and eternity) is intensive, "vita quâ vivimus," not βίος, which is extensive, "vita quâ vivimus"; cf. Eccclus. xi. 18, 19. For full discussion, cf. Trench, *Syn.*, xxvii.

"His true life" : in *Twentieth-Century New Testament*.

Ver. 16-20. Note the fourfold folly of the man; cf. Ps. xlix. 20; Eccclus. xi. 18, 19.

Ver. 16. χώρα, not χῶριον : a considerable tract of country, like a "run" in Australia, or a "ranch" in Canada.

Ver. 19. Cf. Eccclus. v. 1, xi. 19; Eccles. ii. 24; Tobit vii. 9; Job xxi. 13.

Westcott and Hort bracket "laid up . . . drink" in this verse; also "So . . . God," ver. 21.

Ver. 20. Soul, *ψυχή*: the bond of union between the body and the spirit, 1 Thess. v. 23; so in ver. 19, 22, 23. It is the source of physical life and enjoyment.

"Required": cf. Wisd. xv. 8. Here, "they are demanding thy soul of thee."

Observe the changed order in R.V.

Ver. 21. For (dative); toward (prep. with acc.). Span., Camb. ed., "para si" and "en Dios."

Ver. 22. *διὰ τοῦτο*: "quæcum ita sint," i.e. earthly riches of so little value; cf. Matt. vi. 25-33.

μεριμνᾶτε: "Be not anxious," R.V. = have mind drawn two ways=distracted; cf. Matt. xiii. 22; 1 Cor. vii. 32; Phil. iv. 6; 1 Pet. v. 7. Also in this chapter, ver. 11, 25, 26; Matt. vi. 25, 27, 28, 31, 34.

Ver. 24. "The ravens": objects of Divine care; Job xxxviii. 41; Ps. cxlvii. 9. "God," in St Matthew, "your [mark, not "their"] heavenly Father."

Ver. 25. *ἡλικίαν*="age"; cf. John ix. 21, 23; not stature (as xix. 3), Spanish version Mod. (N.G.), "á la medida de su vida." *πῆχυν*: not a "cubit" (the length from elbow downwards), but a short "span" of life; Ps. xxxix. 5; Job ix. 25; 2 Tim. iv. 7. In *Twentieth-Century New Testament*, "prolong his life a moment."

Ver. 27. Cf. 1 Kings x. 4-7.

Ver. 28. *χόρτον*: cut grass (and flowers) from hayfield are still used in many countries for "firing." "Oven": covered earthen vessel, a pan wider at the bottom than at the top: also portable. The bread is baked by putting the hot embers all around it. Like the bushman's "camp oven" in Australia, or the West Indian "coal-pot."

Ver. 29. "Ye," emphatic. The words from ver. 22 were spoken to the disciples.

"Of doubtful mind" = at sea = tossed by the waves, between hope and fear = "fluctuate in doubt." The Vulgate has, "nolite in sublime tolli," which Bernard. a Piconio paraphrases, "neque oculos in cœlum subleuetis, quasi incerti et dubii de Divina circa vos in futurum providentia."

Ver. 30. Here, *ταῦτα πάντα* = these things all taken together. In Matt. vi. 32, *πάντα ταῦτα* = all these things.

κόσμον: the "world" of order and beauty: in its widest sense, the vast order of creation; in a more restricted

sense = *οικουμένη*. Cf. Matt. iv. 8, 10; Luke iv. 5. "The inhabited part of the world." *αἰών* is also sometimes used, when the idea of time is intended to be brought out distinctly. Cf. i. 70; 1 Cor. ii. 7: so in xvi. 8.

Ver. 31. St Matthew adds "first"; "the kingdom of God and his righteousness" for "his kingdom"; and "all" before "these." Cf. 1 Kings iii. 11, 14; Tim. iv. 8.

Ver. 32. "Little flock." "Suavissimum amorisque plenissimum diminutivum" (Bengel). Cf. Isa. xl. 11; John x. 16.

τὴν βασιλείαν: "grande verbum," ver. 31. "Quidni panem" (Bengel). Cf. 2 Esdras ii. 13; and later on here, as there, connected with "watch."

Ver. 33, 34. Are in *Twentieth-Century New Testament* marked off from the verses which precede, as well as from those which follow.

Ver. 33. *βαλλάντια*; cf. x. 4 (note).

"Alms": only here and xi. 41, and Matt. vi. 1, 2, 3, 4 in the Gospels. *ἐλεημοσύνη* is the exhibition of the quality *ἔλεος*. It is in the Old Testament used of God, as proved in what He has done for man. It is connected with "righteousness," and with "prayer and fasting," not only in the Sermon on the Mount, but also in the Apocryphal books. Cf. Tobit xii. 9; cf. also Acts x. 2, 4.

Ver. 34. Cf. 2 Esdras vii. 77; Tobit iv. 9.

VER. 13-21. It would seem as if this care of God for His witnesses (last section) had made one of the bystanders think that he too was an ill-used man, and might therefore get assistance from his brother. So he appeals to Jesus (ver. 13).

Moses' interference and rejection may be placed in connection with the Lord's answer. He was no "Socialist" reformer. The courts were the proper places for such cases to be investigated. Also, in His answer, how wisely He shows that He deals "with principles, not rules"! What endless confusion would have resulted if He had given "a judgment" upon this question of property, or any other "nice point"! What He does do is to assert certain principles, which are unchanging under all

circumstances and for all ages, and these, if carried out, will decide all questions as they arise. Prebendary Grane has thus put it well: "Thus alone it comes to pass that Christianity is the eternal religion which can never become obsolete, just because it commits itself to eternal principles. And the Founder of our faith shows Himself so resolute on this point, that it seems exceedingly probable that He casts so much of what He had to communicate into the startling and paradoxical forms which so puzzle the literalist, precisely in order to prevent His hearers making of them rules, when He intended only to deliver principles, the application of which He purposely left to their own common-sense."

But, as we have noticed before, the Lord is ever ready to say the word in season. He uses the occasion to give, not His disciples only, but the people also, helpful teaching. His words are never "out of season."

Ver. 15 is the "outline," and the parable (ver. 16-20) enforces it. The man does not seem to have been "coveting": he was only asking for what belonged to him but was withheld from him. The man in the parable, similarly, was not "coveting" what did not belong to him, but he was failing to understand the responsibility of his own possessions—that he was "a steward" and not an owner. Yet both were showing a covetous spirit. Hence, "beware of covetousness." In R.V., "keep yourselves from all covetousness." There are more kinds of covetousness than the one of wishing for what belongs to another and which we have not ourselves. "A man's life"—ζωή, not βίος. The real life of a man is something very different from mere animal existence. It includes time and eternity. It consists of "God," not of "goods."

Ver. 16, etc. Stier remarks the fourfold folly (was he not a true "Nabal," 1 Sam. xxv. 25?)—he forgets the

Giver and the Owner, he reserves all for himself, he thinks his "soul" can be satisfied with such material things, he forgets death. What an awful contrast, what he planned for his soul to do in coming years (ver. 19), and what God required to be rendered up "this night" (ver. 20)! St Paul, in 1 Tim. vi. 17-19, shows how the rich man (in this world's goods) may also be rich towards God.

It will help still more to enter into the full meaning of this short but happy and terse teaching of the Lord, if we note the following expressions:—Prov. i. 32; Ps. lxii. 10; Prov. xxvii. 1; Eccles. xi. 18, 19.

St Ambrose: "*Habes apothecas, inopum sinus, viduarum domus, ora infantium et orphanorum.*"

St Augustine: "Thou hast placed them in a damp place, in a few days they will corrupt. Raise them to a higher room, from earth to heaven."

Valerius Maximus: "An accumulation of goods heaped up to heaven will not have a firm abode."

Seneca has well expressed the "folly" of the spirit of the man in this parable: "Oh, how mad are they who feed on feigned hopes and long enterprises! I shall buy, I shall build, I shall lend, I shall recover my debts, I shall enjoy such and such honours, and then, when I am fully satisfied, I shall pass my full and weary age in repose and quiet. But trust me, all things are uncertain, yea, even to those who think themselves most assured. No man ought to promise himself anything of that which is to come. That also which we have sure hold of, slippeth through our fingers, and chance cutteth that very hour asunder, whereof we have the greatest hold." Sophocles also says: "If we consider well, there is fear lest the prosperous should stumble in his course at some moment."

Ver. 20. Cf. Wisd. xv. 8; Job xxvii. 8. "Whose": Ps. xxxix. 6; Eccles. ii. 26.

OUR LORD: AND HIS USE OF THE APOCRYPHA.

Besides the above references, we may notice the other possible allusion in this Section (ix. 51-xviii.).

- Ch. x. 8 with Ecclus. xxxi. 16.
- „ xii. 19, 20 with Ecclus. xi. 19.
- „ xiv. 7, 11 with Ecclus. xxxii. 1, 2.
- „ xiv. 13 with Tobit ii. 2; iv. 7, 16.
- „ xviii. 13 with prayer of Manasseh.

It has been noticed that “the large majority of the references in the writings of St Paul, and of the author of the Epistle to the Hebrews (who was clearly an Hellenistic Jew), are to the Book of Wisdom. Those by our Lord and by St James (His kinsman, and educated under the same family influences) are to Ecclesiasticus.

An interesting list (illustrating the use of the Apocrypha in the New Testament) is supplied by the Bishop of Barrow-in-Furness in the April 1908 number of the *International Journal of the Apocrypha*. Also see “Quotations” in Hastings’ *Dictionary of the Bible*, vol. iv. p. 188. It would be an interesting subject to work out, how far our Lord and the Apostles were acquainted with and made use of the Apocrypha. That these books are much undervalued in these days, there can be no doubt. If their value, and the answer to the above in the affirmative, could be more definitely asserted, it might lead to a more careful study of the books.

But why is it so many are “covetous,” not wishing necessarily for what belongs to others, but so anxious to keep what God has given to them, and not use it for God? Does it not come from a distrust in God’s loving care? So in ver. 22-30 the Lord goes on to enforce the love of

the Heavenly Father, words already spoken in the Sermon on the Mount, but which need to be repeated again and again.

Does ver. 24 intentionally contrast the raven with the rich fool? Also, does ἡλικίαν ("span") refer to the suddenly cut short life of the man in the parable? Measures of space are often in the Bible used for a space of time: Ps. xxxix. 5; Job ix. 25; 2 Tim. iv. 7. "A few moments" to live longer what would not some give, when "the end" comes! "Can prolong his life a moment" is the rendering of the *Twentieth-Century New Testament*. No one wants to be "a cubit" taller than he is; nor could it be spoken of as "the least." R.V. marg. seems therefore to be preferred to either A.V. or R.V. Ch. xix. 3 is the only New Testament passage where the word must mean "stature."

τὰ κρίνα. Here the same verb is used—κατανοήσατε: both for the noticing of the flying birds and the wild flowers. In St Matthew there are two distinct words—one implying a closer observation than was possible to be given to the other. Not only is it the "lily" which teaches the lesson, but all wild flowers. "Solomon in all his glory" (2 Chron. ix. 15-28). "Seek ye"—St Matthew adds "first." Many put things in the wrong order. The first place should be given to the first things. How many seek God second, and so lose all!

Ver. 32 is a new verse, special to St Luke: "The Lord is my Shepherd"—He looks after the weak in the flock, and has in store for them a great reward. Meanwhile, they need "fear no evil." If a "kingdom" is theirs by gift from God, surely they may trust Him for the necessities of life. "Argumentum a majori ad minus" (Bernard. a Piconio).

Ver. 33 applies what has gone before, and shows how

those to whom God has given riches may avoid the sin of the rich man; cf. Matt. vi. 19-21, and Prov. xix. 17.

Rust = wear and tear of time.

But how are people in these days of struggle for existence to avoid some kind of anxiety and of anxious thought (ver. 22), even if they do not live "in careful suspense" (ver. 29)? Surely, if we lived in the same atmosphere as He did, we should be able to obey His teaching. That "atmosphere" was the Fatherhood of God—realised as a Boy (ii. 49), lasting all through His life, till at the end, quoting on the Cross Ps. xxxi. 5, He adds the title "Father" (xxiii. 46). Do we really believe in God as "our Father," the Father of each one of His children? That He cares for and provides for us all things necessary? Godliness hath the promise of this life, as well as of that which is to come.

The disquietude which so prevails is also because we do not give things their right proportion. We forget—and do not act up to—the teaching of ver. 15, which laid down "the starting-point of this whole teaching": "A man's life consisteth not in the abundance of the things which he possesseth"; or, as Plummer renders it: "Not in the fact that a man has abundance is it a fact that his life (that which is the real thing and not existence only) is the outcome of his possessions." Instead of ver. 31 we invert the order, seek first the things temporal, and are quite satisfied with having added, thrown in (like the fifth of the sparrows), the Kingdom of God and its eternal possessions. Phil. iv. 6, 7 enforces the same truth, and promises the same "peace."

Jackson (*The Teaching of Jesus*) quotes: "Our earliest duty is to cultivate the habit of not looking round the corner"; things generally turn out much better than we imagine beforehand. "We see things through an

atmosphere which magnifies and distorts." God gives each day grace for the day. To try and by worry live "two days in one" is simply to exhaust our strength. On the law of limitation ("one day at a time"), cf. Bishop Wilkinson's *Some Laws in God's Spiritual Kingdom*, pp. 61 *et seqq.*

SECTION XIII

CHAPTER XII. 35-59

MORE WARNINGS

Ver. 35-38 form the Holy Gospel at the "Making of Deacons."

Ver. 35. Since the Father gives you the kingdom (ver. 32), make it and your preparation for it your chief concern. "Your" and "you" emphatic.

No string of disconnected sayings: they hang too much together.

"Lamps," R.V. The hand-lamp, fed with oil; so xi. 33, 34, xv. 8. In Matt. xxv. *λαμπάδας*, torches.

Ver. 36. *προσδεχομένοις*: cf. ii. 25, 38; Titus ii. 13; Jude 21; Mark xv. 43.

"Return from wedding." In Matt. xxv., going to it.

"Cum desiderio et gaudio" (Bengel).

"Knocketh." This is not to be confounded with Rev. iii. 20.

Ver. 37. Cf. xvii. 7. Coming in turn to each; cf. xxii. 27; John xiii. 1, etc.

What a rich reward awaits the waiting "servant"! And the heavenly Master is the same as when He was on earth, ministering to them, and giving to them full rest and satisfaction.

Ver. 38. The first watch not mentioned, because that the time for the wedding itself; the fourth or last watch not mentioned, as the wedding not likely to be prolonged till the early hours of the morning. The Jewish division of the night was into three watches; the Roman division was into four; cf. Mark xiii. 35, where all four

are mentioned. The cock-crowing at St Peter's denial was a note of time, not merely a coincidence. The vigils ordered in the Prayer Book by the Church to be observed would, if more observed, serve to remind us of, and to keep before us, the importance of this "watching." If we began our "watchings" on the Saturday evenings, would not our Sunday worship at the Holy Eucharist?

Ver. 39. "Goodman," A.V.; "master," R.V. The Greek word *οικοδεσπότης* occurs twelve times in the Synoptic Gospels and nowhere else. In this section, xii. 39, xiii. 25, xiv. 21; Vulgate, "paterfamilias"; Spanish, "padre de familias." R.V. gives three translations of the word: "master of the house" in the above three; "householder" in *reff.*, St Matthew; and "goodman of the house" in Mark xiv. 14; Luke xxii. 11.

They were the *οικοδεσπότης*. He, the thief; Rev. xvi. 15. They, in His absence, were *οικοδεσπότης*; but, in the light of His return, *οικονόμος*.

"broken through," R.V. marg., digged through; *cf.* Matt. vi. 19. Eastern houses (as in Venezuela) only built of mud, and to dig through the wall is easy enough.

Ver. 42. *σιτομέτριον*: only here; a measured portion, rations; in Matt. xxiv., *τροφήν*; *cf.* Rev. ii. 26, iii. 21, each over all.

The eminence of one does not exclude another, as in worldly matters. So in the Christian race (1 Cor. ix. 24) the prizeman does not deprive another of being also prizeman. All and each can gain the prize.

"Steward." St Paul uses this word for the Christian minister (*οικονόμος*); 1 Cor. iv. 1; Titus i. 7. The Vulgate here translates *οικονόμος* by "dispensator," the slave employed to give the other slaves of the household their proper rations. In ch. xvi., "Villicus"; in Rom. xvi. 23, "Arcarius."

Ver. 43, 45, 46, 47. *δούλος*: the bondservant; so also ver. 37.

Ver. 45. The possibility of a long delay is therefore in the mind of Christ; *cf.* St Paul's teaching in 1 Thess. and 2 Thess.

Ver. 46. *διχοτομήσει*: punishment of cutting or sawing asunder; Dan. ii. 5, iii. 29; Heb. xi. 37; Exod. xxix. 17, "severely scourge him." R.V. marg. "unbelievers"; in St

Matthew, "hypocrites." Rather, "unfaithful servants." Make ready "things," not "themselves." Note the two $\mu\eta$ here and in the next verse: one of two possible cases, not matters of fact which would be. $\sigma\upsilon$: cf. iv. 35, vii. 33, and elsewhere.

Ver. 46. "Many," "few." Degrees of punishment, as of reward.

The other cases, "knowing and doing," "knowing and not doing" (Rom. ii. 14), are not referred to here.

Ver. 47, 48. Ignorance is no excuse; he knows enough to deserve punishment. The one who knows has still some ignorance. Cf. xxlii. 34, xix. 42.

Ver. 48. He must win a surplus; get interest for the capital. Cf. the parable of the Pounds.

Ver. 49-53. The ground of these differences, and its necessary development in the progress of the Kingdom.

Ver. 49. Fire; cf. Luke iii. 16. Placed first in sentence: emphatic. $\epsilon\iota$ =utinam; cf. Job xvi. 4; also Luke xix. 42. This is, however, very uncertain.

Ver. 50. His "baptism"=His death. That must be first, before "the fire" comes. Into this He must be *plunged*. Cf. Ps. lxi. 2, 3, 14, 15, appointed for use on Good Friday: evensong.

"What a weight is on me, till," etc.; cf. John xii. 27; 2 Cor. ii. 4; John xvi. 21; Mark x. 38, 39.

Ver. 51-53. Cf. Matt. x. 34, 35.

Ver. 52, 53. Cf. 2 Esdras v. 9, "Friends," etc.; Mic. vii. 6. Note the omission, and the insertion of the definite article. In Matt. x. 35, $\kappa\alpha\tau\alpha$ with genitive; here, $\epsilon\pi\acute{\iota}$ with dative.

Ver. 54-59. $\alpha\pi\delta\ \tau\omicron\upsilon\ \nu\upsilon\nu$ (ver. 52, an expression almost peculiar to St Luke), therefore $\kappa\alpha\iota$: He now speaks to the crowd. Blindness (ver. 54-56) and want of prudence (ver. 57-59). The "multitudes" (xi. 29, xii. 1) were still present, and needed also a warning.

Ver. 54. Cf. 1 Kings xviii. 44. The sea in the west, the quarter for rain. Job xxxvii. 17 for the south. "Heavy rain" and with thunder—no light shower; Wisd. xvi. 16; Eccles. xlix. 9.

Ver. 55. "Scorching heat," R.V. The present $\epsilon\pi\chi\epsilon\tau\alpha\iota$ implies that it was "a law of the weather."

Ver. 56. "This time." $\kappa\alpha\iota\acute{\rho}\acute{o}\varsigma$: the critical epoch-making period, a number of which makes up the $\chi\rho\acute{o}\nu\omicron\varsigma$, the larger and more inclusive term. The two words are combined,

Acts i. 6, 7; "los tiempos ó los ⁷momentos," Spanish, Camb. ed.; so also Vulgate, "tempora vel momenta." Trench says χρόνος is time, contemplated simply as such, the succession of moments, a date. καιρός is time, as it brings forth its separate births, the opportune moment: cf. Eccles. iii. 1-8. The intentional contrast may be noticed by comparing Eph. i. 10 with Gal. iv. 4, the latter being one of many events, the former referring to God's purpose and plan.

Ver. 57. "Do not be led so much by the judgment of others. Judge for yourselves, as in the world of nature." "See more with your own eyes": the signs of the times are as clear as the signs of the weather.

Ver. 58. Referring back to what had originally started this teaching, ver. 13, etc. The "adversary" is God's holy law. The "judge" is Himself, the Son of God. The "exactor" (πρόκριτωρ) is "the angels" (Matt. xiii. 41). For the prison see Matt. xiii. 42. But His first hearers would hardly be expected to make this the application.

"Hale": in Jer. xlix. 10, "made bare." The simple verb σύρειν always implies some amount of violence.

Ver. 59. Cf. Matt. v. 25, 26. The last "lepton" (1s. 4d.) = 1s. 2d., the last "quadrant." "Novissimum minutum" (Vulgate).

BUT if it is the Father's good pleasure to give His little flock the Kingdom, they must give all diligence to make their calling and election sure. They must be continually ready and on the watch. ἱμῶν and ἱμέης (ver. 34, 35): emphatic. The "loins girt" reminds us of Exod. xii. 11 and Acts xii. 8, ready for a start on a journey (also 1 Kings xviii. 46; 2 Kings iv. 29, ix. 1 *et al.*), and for service (Jer. i. 17, Luke xvii. 8, John xiii. 4), the long flowing robes being fatal, in any case, to any quick response. Metaphorically it is used in Job xl. 7, *i.e.* be courageous and act the part of "a man"—applies to servants, soldiers, travellers. So with "girded loins" the Christian deacon is to do his utmost to serve faithfully, fight manfully, and pass through the world with as little encumbrance as possible.

The "loins" are the powers of the mind (Eph. vi. 12, 14), as well as the physical nature (1 Cor. ix. 25, 27). Even in the Apocalyptic vision our Lord is still so seen (Rev. i. 13). The "lamps burning" (Span. ver. "En vuestras manos"; so also the Vulgate) reminds us of the later teaching in Matt. xxv. 1, though there the bridegroom is on his way to the wedding: here he is returning from the wedding, and he is more probably a guest of the bridegroom than the bridegroom himself. The holiness within is to be evidenced without. Shining—but also burning: that can only be if led by inner devotion, by the oil of Divine grace. If the lamp burns, it will mean also that it gets consumed. The Christian ministry involves self-sacrifice. They—the servants—have also, as a third characteristic, to be ready, on the look-out, so that they may open immediately. He may come at any time. They know not when.

In the Sarum Office Book there was a striking custom of placing a candle in the hand of the newly baptized when the words were said: "*Accipe lampadem ardentem et irreprehensibilem: custodi baptismum tuum.*"

Ver. 37. When He comes, He will reverse the natural order of things, He will be the one to gird Himself, and to wait upon them.

These earlier verses (35–38) are full of profitable meditation for the clergy, chosen as they are for reading in the Holy Gospel at their ordination. The "second watch" may be looked upon as that of the mature life; the "third watch" as that of old age. All through one's ministry the characteristics of the waiting servant are to be shown. If we fail in these "hours" of our life, there is but little hope of a right attitude in the fourth watch, the time and hour when the day begins to dawn.

Ver. 39. From the Master and servants the similitude

is now changed to that of a house-master and a robber, so as to enforce the need of continual watchfulness during the night of the absence of the owner ; cf. Rev. iii. 3, xvi. 15.

Ver. 41. St Peter here interrupts, asking as to the person to whom this warning applied. A direct answer is not given, but the Lord proceeds to show (ver. 42, etc.) that it applies to all to whom He has given any position of trust and responsibility. It may be incidentally noticed that this is the only mention of St Peter between our Lord's going up on this journey and the end—at the time of the Passover, in the following spring. It is suggested in *Pastor Pastorum* that He had been left behind in the north, and that the little band of Apostles were not always in constant attendance on Him : that, as part of their education by Him, they were learning to be left alone, and to carry on the work for which they had been " chosen " ; cf. p. 372.

Ver. 45, etc., shows what may be the conduct, and if so, what will be the punishment, of those servants who do not watch, but misuse the time of the delay. He " begins," because unexpectedly the Lord comes and interrupts him. Yet, even here, some will be more severely punished than others, according to whether they knew, or did not know, the Master's will. Death—many stripes—few stripes. The " servants " must not be confused with the " steward."

Ver. 49, etc., seem to expand the thought as to why some will be faithful and some not, some rewarded and some punished. It is part of the law of the Kingdom : the Gospel is a savour of life unto life for some ; for others, a savour of death unto death. " Fire " purifies, but it also separates (Mal. iii. 2, 3). The one is the consequence of the other. " What will I ? " Either, " Would that it were (oh ! if only it might be !) already kindled ! " or, " What more have I to desire, if it be already kindled ? " The

conflagration had already begun, and it would go on till it had accomplished its twofold mission. Some explain "the fire" as "the love of God and man," which He came to kindle in the world; others as "the fire of tribulation and of persecution."

Ver. 50. His Baptism for which He longs is His death; *cf.* John xii. 27.

Ver. 51-53. It is no "fool's paradise" which He offers to His disciples, and the acceptance of His work will involve the bitterest of all, family and household divisions; *cf.* Mic. vii. 6; Matt. x. 35, 36.

Ver. 54-60. Once more He addresses the people. It was, as it were, "a last word." The fire is already kindled, the divisions are already being seen (*ἀπὸ τοῦ νῦν*) between those who discern and those who do not. So He speaks to them as to their blindness (ver. 54-56), and for their want of prudence (ver. 57-59).

Ver. 54. "A shower"; rather, "heavy rain." "Heat," "scorching heat"; *cf.* Jas. i. 11.

Ver. 56. Truly "hypocrites." Their weather wisdom showed that they were no fools where their worldly interests were at stake. They could—if only they would—judge for themselves in the one case as in the other.

Why not *now*? Life is a journey; one day it will be too late. It will be the day of judgment, and not of opportunity.

The general teaching about the return of the Lord—or His Second Advent—will be briefly noticed later on. The Christian's attitude is summed up in the one word "watching." "*Tanti est vigilare, ut a sola vigilantia Dominus pronuntiet servum beatum*"—Avancini, who also says, "*At nunquam eris satis paratus, nisi sis semper paratus.*" St Matthew's account connects with these words in St Luke's Gospel the parables of the ten

virgins and of the talents, and the judgment of the nations; *cf.* ch. xxiv. (end) and xxv. The first illustrates "to wait for His Son in heaven," and the second, "to serve the living and true God." Surely as the "one hope of our calling" it has long ceased to be so regarded by the majority of Christian people. The growing recognition of the Kingdom in its present stage is no reason why men should lose sight of and exclude all thought of it in its future and perfect form. Would not many of the eschatological questions be more easily answered if this was borne in mind? For some useful thoughts on this, *cf.* an article on "Eschatology and the Kingdom of Heaven," in the *Church Quarterly Report*, October 1909.

Many explain away this Personal Coming by dwelling on the various historical "comings" in the Church's history, of which the fall of Jerusalem may be considered as one of the earliest. "What we need is to have our hearts awake, looking out for it. Watchers—waiters for the morning, waiting for the light, eagerly straining our eyes for the first dawn of the day when Christ will end the reign of sin and wickedness, accomplish the number of His elect, and perfect those who at present struggle with infirmity, yet in their hearts love and obey Him." See *Tracts for the Times*, Sermon ii. p. 27; iv. pp. 52, 53.

SECTION XIV

CHAPTER XIII. 1-9

THE BARREN FIG-TREE

- Ver. 1. *παρήσαν* : "there came" new arrivals on the scene, bringing the news with them.
"Season": same word as "time" in xii. 58. Was this massacre a "sign of the times"?
- Ver. 2. *Cf.* Acts xxviii. 4; John ix. 1, 2; also Job iv. 7, ix. 29, xxii. 5.
- Ver. 2, 4. *ἐγένοντο* : "became." In x. 35, R.V., "proved." Note in R.V. as in Greek two words for "sinners"—*ἁμαρτωλοί* and *ὀφειλέται*. A.V., *cf.* also in Lord's Prayer.
"suffered": perfect, not aorist, *i.e.* "They stand recorded as men who were cut off by a violent death" (Winer).
- Ver. 3, 5. In (3) continued state of repentance; in (5) immediate repentance required.
In (3) *ὁμοίως* = "simili modo"; Span., "de igual manera."
In (5) *ὡσαύτως* = "eodem modo"; Span., "asi mismo."
- Ver. 4, 5. *Cf.* Amos iii. 6.
- Ver. 6, etc. But "ye" need not perish, "for ye are God's fig-tree," etc.
- Ver. 6-9. The vineyard is the house of Israel: *cf.* Isa. v. 7. The fig-tree, the individual: each for himself. The intercessor is God, the Holy Ghost.
- Ver. 7. "It is three years from the time when I continue coming."
"Why, besides bearing no fruit, is it impoverishing the soil?" Not merely useless, but positively harmful.

- Ver. 7. "Cumber": a different word in x. 40, *q.v.*; only here, Heb. ii. 14, and by St Paul (twenty-six times): "make of none effect," "do away." Here (as Shakespeare, quoted by Trench):
- "The noisome weeds that without profit suck
The soil's fertility from wholesome flowers."
- Ver. 8. "Dig holes about the roots, and cast in manure": a method still adopted in vine-growing countries.
- Ver. 9. "If . . . if." In Greek, *ἐάν . . . εἰ*; *cf.* Acts v. 38, also John xiii. 7. The former implies *objective* probability; the second, *subjective* probability.
- "after that," A.V., should be connected with "bear fruit"; so R.V., preceding "but if not." Note the aposiopesis as in Exod. xxxii. 32; Acts xxiii. 9.
- "cut down": *cf.* iii. 9.

AN altogether fresh subject is here introduced; and yet He had been speaking about judgment which should come on three classes of servants. Were these, whose death had been so awful, worse sinners than others?

No mention is made by any historian of the incident; numerous disturbances marked the procuratorship of Pontius Pilate, and the easily excited Galilæans were the most likely to get mixed up with them. Some have thought that it was in connection with the insurrection headed by Judas of Galilee, mentioned in Acts v. 37, in the days of the enrolment conducted by Quirinius when, A.D. 6 or 7, he was a second time made governor of Syria; *cf.* Luke ii. 1. But this is hardly possible. It would by this time, in our Lord's ministry, be an old story. It must have been something which had happened quite recently. That a few turbulent zealots should have been put to death was only a "nine days' wonder," and would soon give place to a "later horror." We know how soon the latest horror in the daily paper is forgotten by the information of another "sensation." This one was, how-

ever, marked by the additional fact that Pilate had caused their blood to be mingled with the sacrificial blood at the altars where they had been slain. Was it at the late Feast of Dedication, and after the Lord had left? Was it this, too, which had brought about the quarrel between Pilate and Herod which was "made up" a few weeks after this? *cf.* xxiii. 12. Bengel's note: "Congruit hoc Pilati factum cum inimicitiis adversum Herodem." "Alterius altera fuit causa." What sweeping deductions are people ever ready to make as to the conduct and life of others, judging by outward signs of prosperity or adversity! The spirit of Eliphaz, Bildad, and Zophar still survived in the days of Christ, and is not extinct even now.

But whilst the Lord gives an emphatic "No" to their question, He adds, "But except ye repent," etc. Then He refers to another sudden death (also unmentioned elsewhere) at the fall of the Tower in Siloam. This was probably a well-known tower near to the Pool of Siloam: John ix. 7 = Shiloah; Isa. viii. 6. Again He repeats the warning—a call again to repentance. It may be that, forty years after, some of them did so perish, in the capture of Jerusalem by Titus.

"Except ye repent," etc. And now He enforces this by a parable, showing that He willeth not the death of a sinner, but that he should be converted and live. The very thought of the destruction which would befall them seemed to press upon Him. He would fain prevent it. What splendid possibilities and opportunities were they failing to realise or to make use of! They were but "cumbering the ground"; and unless they showed more response to all His care and love, the end could not be otherwise than as foreshadowed in this story.

A fig-tree planted in a vineyard. This was often done

in the country. The "vineyard" was the house of Israel and of Judah, His own covenant people: the "field," the world, from which they had been marked out and separated. The "fig-tree"—one only—was their own individual selves. The literal fig-tree needed special care, especially when young, and would get it if under the care of the vinedresser. He—the owner—had come expecting fruit, from all that had been done for them, especially by His predecessor, the Baptist, whose ministry had been in that very district. The "Seventy" also had still more recently prepared the way for His coming after. He found none. And this had been going on year after year. The crowds about Him were great, but it was with them "nothing but leaves." The leaves being there, He had a right to expect fruit.

Who is the vinedresser who pleads for a further trial? If Christ is the owner, He is not the vinedresser also. Is it God the Holy Ghost, pleading with man ("When he is come, he will convince the world," etc.), and also pleading for man, the advocate with Christ for us, as Christ is our advocate with the Father?

There is a limit even to the patience of God. "Yet his days shall be an hundred and twenty years, but my Spirit shall *not always* strive with man." "Cut it down—why doth it also (R.V.) cumber the ground?" It is impoverishing the soil, and hindering the vines from yielding their fruit to the full extent. "Rendering it impotent," only here and Heb. ii. 14, besides St Paul (twenty-eight times). "Till I shall dig about it and dung it": break up the fallow ground, let in rain and sunshine, give it rich dressing. Such is the work of God the Holy Ghost, acting through His ministers. "To-day, if ye will hear his voice." What a dignity this gives to the Christian ministry, the Spirit of God working by them on the souls and lives of

men! What a responsibility it lays on those among whom they labour, to realise who it is that they are accepting or refusing!

If not "thou," not I. "All judgment is committed to the Son of man"; the final sentence and act will be His.

SECTION XV

CHAPTER XIII. 10-21

THE WOMAN WITH A SPIRIT OF INFIRMITY; AND TWO PARABLES

- Ver. 10-17. Miracle peculiar to St Luke, ver. 18, 19. Parable of mustard seed, and ver. 20, 21, of leaven, both given by Matt. xiii.; the former only by Mark iv. 30-32. The parables are connected with the miracle, ver. 18.
- Ver. 11. "Spirit which caused infirmity." Probably a case of senile kyphosis. "The vertebræ of the spine become so distorted that by nothing short of a miracle can the spine be straightened without violence" (Macalister).
εἰς τὸ παντελές: cf. Heb. vii. 25 (only other place); connect with "lift up," not with "could." "Straighten herself to the uttermost," or "properly."
- Ver. 12, 13. The loosing from her infirmity was previous to, and separate from, the laying on of His hands, which made her straight.
- Ver. 15. "Hypocrites" in the plural.
- Ver. 15, 16. Contrast the "few hours" since the last watering and the "eighteen years" of the woman's suffering. An argument *a fortiori*.
- Ver. 16. A religion forbidding the doing good was contrary to what "ought to be."
- Ver. 17. "Being done." "All" shows that this healing was only *one* of "the glorious things." An unusual word for the miracles of our Blessed Lord. Signs, wonders,

powers : each an outcome of the mighty power of God. Here, His *glory* is being manifested. In v. 26 they are called *ἐνδοξα*.

Ver. 18. "He said, therefore": establishing a special connection between the first (if not the second also) parable and what had gone before. That had resulted in the confounding of His adversaries. In His prophetic vision He saw a foreshadowing of the spread of His Kingdom from the smallest beginnings. He asks a double question; cf. Mark iv. 30: taking His hearers into His confidence; cf. Isa. xl. 18.

Ver. 19, 21. The first parable shows the visible and rapid growth of "the Kingdom"; the second shows its secret working.

Ver. 19. Contrast Matt. xiii. 31, "in his field," and Mark iv. 31, "on the earth," with (here) "his own garden."

"Lodged," or "roosted": ix. 58; cf. Dan. iv. 12.

Ver. 21. With the gradual working of "leaven"; cf. 2 Esdras iv. 28, 30-32.

It is noteworthy the number of miracles which the Lord wrought on the Sabbath day, some of which were also performed in the synagogue. Seven of His recorded miracles were worked on the Sabbath: Luke iv. 33-35, 38, 39, vi. 10, xiii. 14, xiv. 4; John v. 9, ix. 14. Six of these seven were done of His own free will, not in answer to any request; the single exception is in the case of Simon's wife's mother (iv. 38); and of His miracles of healing all except two that were thus done voluntarily were done on the Sabbath. It would seem as if He wished to raise the question, and to protest, in every possible way, against the intolerance of the Rabbinical traditions. For other arguments used by our Lord, cf. vi. 3, 5, 9; Mark ii. 27, 28; John v. 17. Apparently an ascending scale. It was this which raised the ill-will of the Jews both in Jerusalem (John v. 16) and elsewhere.

This occasion is specially noteworthy, because it is the last time in which His teaching in the synagogue is mentioned, and the only instance of His doing so in this

last journey. Had He (since John ix.) been Himself cast out of the synagogue and excommunicated? Was it that they were less strict in Peræa than in Jerusalem, and so here His liberty would be prolonged a little? But Pharisaism, and its abuse of the Sabbath, was the same everywhere, and His attitude towards it was also the same. He has no wish to abolish the Sabbath, but He would restore it to its true purpose. His Incarnation and Coming were nevertheless the beginning of a new and better covenant—the old was fast decaying; and though He came to fulfil the law of the prophets, it would involve the abrogation of the Mosaic ritual and all that had come in for a season, establishing something better. This is the great argument of the Epistle to the Hebrews. The Jew himself took a broader view than is generally allowed as to a change of day being under certain circumstances permissible. The Talmud says: “If one is on a journey, or in a desert, and does not know which day is the Sabbath, he is to count six days, and keep the seventh day as a Sabbath.”

Some think that this woman was brought in on purpose to catch the Saviour. But there is no reason to think that either directly or indirectly was she there for such a reason. It shows, however, at any rate, that sickness, even of long standing—eighteen years—need not keep people away from the worship of God. For eighteen years she had been bowed down (like some poor beast tethered to a stall), “whom Satan had bound.” The poor crooked frame is first set free (“loosed”), and then, the Lord laying His hands upon her, the cure is completed and she is “straightened.” The woman “glorifies God.” But the ruler of the synagogue is displeased at a member of his congregation allowing herself to be healed on the Sabbath day. To the congregation (ver. 14) he

preaches a little sermon at the Lord and the woman. He has not the manliness to speak to Him. How "hopelessly stupid" are the objections he raises! The woman had neither said nor done anything to show that she had "come to be healed."

The Lord shows His indignation by calling him and some of those present who evidently sympathised with him "hypocrites." (In the best MSS. the word is in the plural.) He showed on other occasions His right to win back for the day freedom and happiness. To this man He simply uses His "much more" argument. What would the ruler and others do in the case of an ordinary animal? They were put to shame (ver. 17), but the people rejoiced for all the glorious things that were being done by Him, of which this was the latest.

Harnack (as also Hobart) calls special attention to the medical terms used in this narrative, as illustrating that St Luke is writing as a medical man, as well as an evangelist. The description of the disease and of the cure is made with an exactness that was not required. "Both ἀνακύπτειν and ἀπολύειν (used here only in the New Testament of a disease) are corresponding *termini technici*; and ἀνορθοῦν likewise is the usual medical word for the restoring of the members or parts of the body to their natural position. Notice also how the loosening of the curvature is first described, and then the standing upright" (xiv. 2). ὑδρωπικός "is another word in point." He adds that in the parable of the Good Samaritan (x. 30, etc.) medical expressions constantly occur; in that of Dives and Lazarus (xvi. 19-31), ἕλκος (and its verb) are technically used of sores. He seems to think of the absence of medical help: the dogs licked the sores. In xiii. 32 he clearly distinguishes between natural illnesses and cases of possession. παραχρῆμα — used here

(ver. 13) seventeen times by St Luke, and only twice elsewhere by St Matthew—is in medical language a technical term for the prompt taking effect of a medicine.

Ver. 18. He said “therefore” (R.V.), the two parables of the mustard seed and of the leaven. Both of these are given by St Matthew in his “collection” in ch. xiii. But St Luke is very definite in connecting them with the preceding miracle.

Why “therefore” ? Is it that this healing of the woman was but a sowing of a tiny seed, or like a little bit of leaven ? His work would not stop there. What had begun to germinate would grow and increase. Ultimately His Gospel would prevail against all opposition. Ps. ii. 1, etc., “Wherefore do. . . . The kings of the earth set themselves, etc. . . . He that sitteth in the heavens shall laugh,” etc.

The “seed” shows the extensive growing of His work, embracing all nations ; the “leaven” shows its intensive working, influencing the whole of human life.

The grain of mustard seed, the smallest of seeds ; and how small the beginnings of Christianity ! Its pungency shows the stimulating power of the Gospel. As to its size, travellers tell us that as a tree on the slopes of the mountains in Chili (South America) one can ride under its branches. Mark iv. 32 calls it only a “garden herb” ; cf. Luke xi. 42.

The year 1908 has, in the Pan-Anglican Congress and in the Lambeth Conference, remarkably illustrated the outward growth of one important branch of the Catholic Church. “Until the year 1784 there was not a single bishop of our branch of the Church outside the British Islands, now there are 100 :—belonging to U.S.A., 23 ; in Canada, 8 ; in the West Indies and South America, 27 ; in Australia and New Zealand, 11 ; in India ; 11 more

in the west of Asia, and 18 in Africa." A remarkable paper issued by "P. A." worked this out in detail.

But—is the intensive working a further characteristic of this extension of the Kingdom?

One well-known property of leaven is that, whilst it does not change the nature of the material with which it is mixed, it gives it new powers. "Old things are passed away. All things become new." What a change in character is produced wherever the power of Christ is allowed free scope! And that Christianity is no worn-out, effete thing is shown in the mission-field in every part of the world. It is the same in "raising" the whole life of the individual, the family, the social and commercial world. "The reign of God" works slowly and quietly, but steadily and really, and it will go on doing so till "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." But even in this development will there not be some evil mingled with the good?

"The birds of the air lodge in the branches of the tree"; cf. Dan. iv. 12. Externally it seems fair enough. But the Lord Himself explained in His very first parable, "the birds came"—"then cometh the wicked one" (Matt. xiii. 4, 19). We have no right to look for a perfect Church on earth: and the very outward progress of the Church attracts the evil as well as the good to it.

"Leaven" also is elsewhere always in Scripture a type of sin: the leaven of the Pharisees, of the Sadducees, of Herod—the leaven of malice and wickedness. At the Passover the leaven had to be purged out from the houses: it was not to be offered in sacrifice. Is this single passage an exception? Does it not allude to the hidden and secret working of evil? And yet His "Kingdom will survive all these, and every obstacle." The "birds of the air" will not destroy the tree, and even "leavened bread" finds

a place of acceptance (Lev. xxiii. 17). The Pentecostal first-fruits unto the Lord were to be two wave loaves of fine flour, baked with leaven. A very interesting paper on "leaven" is in Macmillan's *Two Worlds are Ours*. He fully describes leaven from a scientific point of view—as a living organism, brought in contact with what is dead and inert, the wreck of a former life; and he then works out the illustration, showing the action of the "kingdom of heaven" brought to bear upon the world. "The Kingdom" is the Life that is brought to bear to work upon a world dead in trespasses and sin, but capable of being quickened, and raising its dark chaos into the order, beauty, and sunlight of the new creation: "newness of life." Surely no one should despise "the day of small things" who remembers that each cell of this leaven or yeast is about the 3000th of an inch in diameter, and that a cubic inch of it contains more than 1152 millions of these cells!

In the group of parables in Matt. xiii. these two parables follow two others—"Sower" and "Tares," both of which tell of hindrances and oppositions; and these two, from another standpoint, seem to teach the same truth, whilst the remaining three show the "safety" in the end. Archbishop Trench noticed: "Vitrunga gives with great impartiality two entirely different expositions of the parables, taking first the leaven in a good and then in an evil sense, but decides absolutely for neither."

We may here discuss a little more fully "the Sabbath" and the "Sunday" question, and try and ascertain from our Lord's attitude towards the former what should be our attitude towards the latter. It is very important that the ordinary Christian should have clear views on this subject: that there is a great reaction from what many who belong to a generation passing

away think, is evident to all. An absence of over twenty years from England, and life in the Crown colonies, in the Australian Commonwealth, and in a quondam Spanish country, and only an occasional visit to the mother country, makes the change all the more marked. Is it a change for the better or for the worse?

The undue laxity of Sunday observance in all countries in the present day is in striking contrast with the undue severity of the Sabbath observance in the days of our Lord. Then it was a grievous burden. We—as they had—must get back to first principles. It was this that our Lord set Himself to do for His day and generation. The same has to be done now.

What we have to say may be briefly dealt with under the heads :—

1. The principle involved in both.
2. The relation between the Sabbath and the Sunday.
3. The bearing of this principle upon “the Kingdom.”

1. The question need not be discussed as to whether the Sabbath is of Babylonian or Israelitish origin, whether Mosaic or from the beginning of the world.

It may be assumed that the word “Sabbath” means rest, and the intention was not only that individuals should cease from work themselves, but that they should see that those under them should rest also. God ceased from His work of creation on the “seventh day”: and hence Exod. xx. 3–11; xxxi. 17. How strictly it was observed by the Israelite and the Jew may be gathered from Exod. xxxi. 14, xxxiv. 21, xxxv. 3; Num. xv. 32–36; Deut. v. 4, 14 (the exodus as well as creation); Neh. x. 31, xiii. 15–21, and other passages. But in later Jewish times the laws which were added by the Jewish legalists were still more burdensome. They became

painfully absurd. They are observed by the strict Jew to this very day. In my younger days I often visited the synagogue both in London and on the Continent. One Sabbath, after the service was over, I asked some questions of one of the officials, and wishing to make a note of his answer, and finding myself without pencil or paper, asked him if he would write his answer (so as to be sure I got it correctly). No, he could not do this on the Sabbath day, nor could he tear a bit of paper out of his memorandum book; he handed it to me that I might do it, and was willing to lend me his pencil, but I had to sharpen it myself. The use had become an abuse, and our Lord realised that this was one of the fundamentals of true religion which He must set right.

There is—from some of the earliest notices—a close connection made between the weekly Sabbath rest from work and the weekly Sabbath worship (which in detail was over and above the daily worship of the tabernacle, temple, and later on of the synagogue).

This weekly rest-day is a necessity of life. Whether viewed as in the interest of the body, of the mind, or of the spirit, man cannot do without it. In the days of the French Revolution, one day in ten was tried instead of one day in seven, and the attempt failed. Different nations of the world have set aside one day in seven; every one of the days of the week has been observed by one or by another. The Mahomedan has his Friday, the Jew his Saturday. Others have kept their Monday—Thursday. The Christian has (for reasons we shall see presently) kept to the Sunday, the first day of the week, the Lord's Day.

It has already been noticed (page 176), the frequent miracles of our Lord on the Sabbath day, and His controversy with the Jewish authorities. Six separate occasions

are mentioned by one or other of the evangelists :—(1) The disciples plucking the ears of corn (Mark ii. 23–28 and parallels); (2) the man with the withered hand (Matt. xii. 9–12 and parallels); (3) the woman with the spirit of infirmity (Luke xiii. 10–16 only); (4) the man with dropsy (Luke xiv. 1–6 only); and two in St John's Gospel: (5) the man who had been ill thirty-eight years (v. 5–18), and (6) the blind man (ix. 14–16).

Trevelyan, in his *Sunday* ("Oxford Library of Practical Theology," of which I have made considerable use in what I have written) says: "From these passages we can gather four leading principles of our Lord's teaching about the Sabbath.

"(a) He claims absolute authority with regard to it (Mark ii. 28).

"(b) He demands ethical, not ceremonial, obedience (Matt. xii. 7).

"(c) The Sabbath is relative to man's need (Mark ii. 27).

"(d) The eternal energy of God forbids us to interpret rest as equivalent to idleness (John v. 17)."

By His words and by His conduct we gather that works of mercy were well performed on the Sabbath day, whether shown to man or beast; and that, if it was a day of rest from bodily toil, it was only that it might be all the more easy to observe it as a day of worship and of spiritual refreshment. As was his wont, He went into the synagogue on the Sabbath day. Rest, service, and worship—the duty to self, to his fellow-man, to God—are the three purposes for which our Lord would recover the Sabbath from Rabbinic abuse.

2. But, granted all this, what is the relation between the Sabbath and the Sunday?

Here a variety of opinions are held, and, as in most

similar cases, the extremes on either side may be rejected, and a *via media* adopted.

The two days are historically distinct. The Sunday, or the Lord's Day, dates from the Resurrection and the very first days of the Christian Church. Neither in the New Testament nor in the writings of those in the earliest days is the Sunday spoken of as the development, or the successor, of the Sabbath; yet by the end of the first century it had become "an established institution of the Christian Church," "a day in which the Christian specially fulfilled duties to God of worship, duties to his neighbour of charity, and duties to himself of spiritual meditation and devotion." It was a Christian, and purely Christian, institution, and definitely connected with the Resurrection.

Bishop Moberley puts the matter concisely, speaking of the Christian law of the fourth commandment: "The immediate authority on which it rests is the authority of the unwritten tradition of the Church—all the more binding [he has said a few paragraphs back] for having neither word nor date to mark its origin—tracing back to the lordship over the Sabbath claimed and exercised by our Lord Himself. But it has also the authority of the Tables of Stone and the Finger of God thereon, and the primeval law, which by His very claim of lordship Christ recognised. The primeval law and the Tables of Stone had ordered the sanctification of the seventh day. The Christian law sanctifies the first, and borrows so much from the former laws as is compatible with this change."

Dr Sanday (in *Hastings' Dictionary of the Bible*, "Sabbath") has also put it clearly: "The true view appears to be that the Sunday is not *substituted* for the Jewish Sabbath; the Sabbath is abolished: and the

observance of the first day of the week is an *analogous* institution, based on the consecration of that day by our Lord's Resurrection, sanctioned by Apostolic usage (Acts xx. 7; 1 Cor. xvi. 2, [Rev. i. 10, E.B. 7]), and accepted by the early Church . . . in a manner consonant with the higher and more spiritual teaching of Christ, and to be observed in the spirit of loyal Christian freedom, rather than by obedience to a system of precise statutes." The essential difference between Judaism and Christianity (of which the Sabbath v. Sunday observance is so characteristic) is very strikingly illustrated by G. Mathe-son in his *Representative Men of the New Testament*, the last of which is "Paul the Illuminated." He gives a parable of a father and two sons, and brings out the essential principles of, and contrast between, the two religions. It is too long to insert here, but is well worth consulting.

The question of Sunday work, Sunday amusements, "week-ends out" where "we have no Sundays there," and Sunday occupations, also Pleasant Sunday Afternoons, will all meet a ready solution, if the Sunday is looked upon from the points of view emphasised by our Lord, and the day is regarded as one specially meant for Christian worship, Christian service, and Christian rest.

3. There yet remains something to be said as to the bearing of these principles of the Sunday, and of our Lord's teaching about the Sabbath, on "the Kingdom." It was the fact that it did bear which made it necessary for Him so often to deal with it.

Unselfishness and active love are the characteristics of the Kingdom. The great hindrance to the right use of the Jewish Sabbath in our Lord's time, and of the Christian Sunday in these times, is the selfishness which underlies much of our lives: the desire to enjoy our-

selves at the expense of others' labours, the selfishness which seeks to make work for more money for seven days in the week, and so grudging to God the sacred hours of worship. The individual and the Kingdom are (as Mr Trevelyan says) to grow together, and he quotes from Peabody: "The Kingdom an unfolding process of social righteousness to be worked out through individuals; the individual prompted to his better life by the thought of bringing in the Kingdom." A selfish use of the day cannot be a Christlike use of it; but if it be made a day for looking upward, inward, and outward, a day for fulfilling our obligations to God, ourselves, and our neighbour, it will be a day of reality and of power. Recognising the personal claim of Christ, we must find time for worship; in view of the need of our own individual development we must find time for rest; the furtherance of the Kingdom of God requires that we should find time for service.

"The Lay Movement for the better Observance of Sunday" (1901) is one which shows how laymen can bring a wholesome influence to bear on this all-important question, which affects the life of the individual and of the nation at large. This was the germ of the Imperial Sunday Alliance (1908) and the Sunday National Movement (1905). The original resolution (June 12, 1901) was "to discourage, as far as possible, such employments on Sunday as would prevent either ourselves, our servants, or others for whom we are responsible, from being able to carry out the principle of public worship and rest on that day."

SECTION XVI

CHAPTER XIII. 22-30

“ARE THERE FEW SAVED?”

Ver. 22. “He was continuing His journey”: commenced in ix. 51.
R.V. inserts “on his way” . . . “on unto Jerusalem.”

Ver. 23. σωζόμενοι = “that are being saved.” “In the way of salvation.” It is a process going on; cf. Acts ii. 47; 1 Cor. i. 18; 2 Cor. ii. 15. 2 Esdras viii. 1-3, etc., shows that the subject was no uncommon subject for thought (the generally accepted date of this book is A.D. 81-96). There are several other interesting reminiscences of the New Testament met with in this book: those with this Lucan section are i. 30 with Luke xiii. 34; i. 33 with Luke xiii. 35; i. 32 with Luke xi. 49, 50; ii. 11 with Luke xvi. 9; ii. 13 with Luke xi. 9; v. 2 with Luke xviii. 8; vii. 5 with Luke xiii. 24; vii. 77 with Luke xii. 33; vii. 83 with Luke xvi. 23; vii. 131 with xv. 7, 10.

τις—αὐτοὺς. The difficulty of *one* is made the occasion for the instruction of the *many*. “*Questio theoretica initio vertitur ad praxin*” (Bengel).

Ref. to 2 Esdras vii. 60 and the context; also viii. 1-3, 40, 41.

Ver. 24. Cf. Matt. vii. 13. “Keep on striving.” Same word for “agonise” is rendered “strive,” 1 Cor. ix. 25; Col. i. 29, “fight”; John xviii. 36; 1 Tim. iv. 10, vi. 12; 2 Tim. iv. 7, “labour fervently”; Col. iv. 12. Cf. also compound verse in Heb. xii. 4; Eccclus. iv. 23.

- Ver. 24. “Will not be strong enough.” The “gate” or “door” (κ, Β) will one day be shut; Matt. xxv. 11. It is the door at the further end of the “way” of Matt. vii. It will not be able to be forced, nor will it be opened for the continuous knocking.
- Ver. 25. Westcott and Hort connect this with the previous verse, putting comma only, and the full stop at end of ver. 25; cf. R.V. marg. A family shut out by the Father: not from the wedding, to which single guests come too late; cf. Matt. xxv., especially ver. 10–12.
- Ver. 26. ἐν ὀνόματι σου: not μετ’ αὐτοῦ. In Matt. vii. 22 what they had done in His name is the plea. Here, what favours He had shown to them: equally foolish.
- Ver. 27. ἐργάται: persons engaged in the hire, and receiving wages, of unrighteousness; Matt. vii. 23. The last word of the judge has always respect to “doing”; cf. John v. 29 and the end of the Athanasian Creed. Note the use of different words: ἀνομία (St Matthew), and ἀδικία here. A quotation from Ps. vi. 8, of which St Matthew preserves the ἀνομία.
- Ver. 28, 29. Cf. Matt. viii. 11, 12; but a totally different connection. The wording is also somewhat different. The answer to the question, “Are there few?” No, they shall be “many,” but that matters little to you if you make no effort, and are excluded at the last; cf. Baruch v. 1, 5. Combination of Isa. xlv. 6, xlix. 12; cf. Mal. i. 11.
- Ver. 30. Matt. xix. 30, xx. 16; but, as in previous verses, a different connection; cf. also Mark x. 31. Here the contrast is between the favoured sons of the Kingdom who will be cast forth, and those from the four quarters of the globe who shall sit down in the Kingdom. This was the reverse of Jewish expectation, and it is one of the many indications in the Gospels that the Gentile world would be gathered in; cf. John x. 16.
- Mozley’s university sermon, “The Reversal of Human Judgment,” is well worth reading; as also Dean Church’s on “Failures in Life.”

ONE of the few “notes of time” in this whole narrative is here given, and it is not without its significance. “And he went on his way, through cities and villages, teaching and journeying on unto Jerusalem” (R.V.), the object

of the journey commenced in ch. ix. 51; and the purpose, being always kept in view by the Lord, is not forgotten by the historian—"Jérusalem est sa pensée fixe" (Didon). Whilst so "journeying on," this question was asked. Perhaps it was the very interpretation which I have given of the mustard seed and of the leaven which struck one of those who heard Him to ask, "Lord, are there few to be saved?" *i.e.* among οἱ σωζόμενοι (*cf.* references). For the present participle, *cf.* Acts ii. 47, 1 Cor. i. 18, 2 Cor. ii. 15, Rev. xxi. 24. Complete salvation is not till Heb. ix. 28. We can, at present, only "thank God that he hath called us to this state of salvation," "the way of salvation" in which we must continue, and walk in the same, unto our life's end. Is "the Kingdom of God" to prevail in the end, or will it really be only a few who shall enjoy it?

The Lord answers, but not till ver. 29, that those who shall come and sit down in the Kingdom of God shall come from every part of the world—east and west, and north and south. It will indeed be the "Holy Catholic Church," "the Holy Church throughout the world." But (as He first puts it) what is that to you, if you are "cast forth without"? Therefore (He continues), strive, agonise, fight, labour fervently (the same Greek word is rendered in the New Testament in each of these ways). Give *all diligence* to make your calling and election sure. The "door is narrow"—"the small door," in *Twentieth-Century New Testament*. In Eastern houses, as also in Venezuela, in one or other of the two large folding doors by which the house is entered from the street, and which are rarely opened, there is always a smaller door, through which an entrance or an exit is obtained. None will enter without an effort, and parting with much that must be left outside. Some will never do this. Others

will knock when “the door is shut”: “Too late, too late; ye cannot enter now.” Nor will past privileges avail aught in themselves. They may have had the presence of Christ in their midst, yet, if “workers of iniquity,” they will be excluded. They have been deceiving themselves and been blinded, till “that day” when they shall learn their true position.

Ver. 30 was a saying which the Lord uttered more than once; *cf.* Matt. xix. 30 (Mark x. 31), xx. 16.

But—in the midst of all this plain speaking, and words of warning, in spite of all the worldliness and self-satisfaction which underlay the rejection of Him by the nation—He looks forward to the end, when He shall see of the travail of His soul, and be satisfied. The work He came to do, the will of the Father which He came to finish, will not be allowed to fail. The privileged race may lose their privileges and become “the last”; the heathen world (upon which they looked down with such disdain) would be brought in, and take their place. “My house shall be filled.” People will come from east and west, from north and south.

SALVATION

“Are there few that *be saved*?” But the word is σωζόμενοι, which occurs in references given, where (Acts) the word is rendered, “those that were *being saved*”; (1 Cor.) “us which are *being saved*”; (2 Cor.) “them that are *being saved*.” But side by side with these and other passages which speak of the process of salvation as *going on* in this life, there are others which speak of it as an *accomplished fact*—*e.g.* Eph. ii. 8: “By grace have ye *been saved* through faith . . . it is the gift of God”; and in ver. 5 of same: “By grace have ye *been saved*.” Whilst

other passages speak of it *in the future*—e.g. 1 Pet. i. 5: “You who by the power of God are guarded through faith unto a *salvation ready to be revealed* in the last time . . . (ver. 9) the end of your faith, even the salvation of your souls”; Heb. ix. 27: “Christ *shall appear* a second time, apart from sin, to them that wait for him, *unto salvation*.” Other passages show this threefold aspect of salvation: past, present, and future. It is from ignoring these, and resting exclusively upon one or the other, that some have lost sight of the coming of our Lord, and of the hope of salvation. Others have taught, “Once saved, saved for ever,” and forgotten the constant teaching of our Lord and His Apostles, that he, and he only, who endureth unto the end shall be saved, and perseverance, *continuing* in the way of salvation, lost sight of.

Just as “the kingdom of God,” “the kingdom of heaven,” is both present and future, the germ in present, the full realisation in future, so is it with salvation. The joy of God’s salvation may be known here on earth by the Christian. It may be and is lost by sin, and then it has to be “restored” (Ps. li. 12). It is a present experience. The originality of the teaching of our Lord (it has been said) consists in His so wonderfully blending together the two aspects of the Kingdom and of salvation, one present and one future. It was the worldliness of His day (is it less now?), thinking only and living only for earthly prosperity, and so excluding all thought of a higher and truer life, which would only be under altered conditions—it was this which gave such emphasis to His teaching, that, so far from being impossible in the life which now is, it was to be realised in and among His people. “To be saved, according to our Lord, means simply to enter upon a life fitted to the children of a loving Father—a life whose

marks are righteousness, brotherly love, and, above all, trustful dependence upon God"; a life avoiding every form of evil, in thought, word, or deed, and of doing the will of God; "a life only fully to be realised in the future, when the redeemed shall be released from earthly limitations, . . . yet in a true sense possible even now for all those who, like Him, have learnt to know God as their Father, and, through the life of self-denying service, have entered upon a blessedness which no earthly trial or misfortune can disturb. The hope of this complete salvation does not mean the introduction of any 'new kind of salvation,' unknown here on earth, but only the complete victory of the principles which He had illustrated in His own life, and whose embodiment, imperfect and yet real, in the little band of men whom He had gathered about Him, constituted the beginning." Salvation, like eternal life (and these two expressions are practically interchangeable), is "a possession of the present, already well known, which has been projected into the future." Salvation is "a deliverance from sin through entrance upon a new divine life." This, which is brought about by the death of Christ, and into which we are admitted by baptism ("which also doth now save us," 1 Pet. iii. 21), has to be carefully cherished and guarded, as physical life and health (wholeness, salvation) have to be watched over. Hence the sacramental system, the means of grace by which the divine life is sustained, grows, and develops. It will continue "unbroken in the life after death, and will be finally consummated when the principles of Christ shall be everywhere accepted. The conception of salvation as a present experience is characteristic of all St Paul's teaching, and gives it its chief significance. With St John too it is a present spiritual experience, the two main characteristics of which are light and love, spiritual insight and holy

affection. The eschatological element is, however, not absent (*cf.* Rom. xiii. 11 ; 1 John ii. 28 *et al.*).

The Biblical doctrine of salvation reaches its climax when it deals with the redemption of the universe: (1) the redemption of physical nature, with its destruction of suffering and of death ; (2) the redemption of mankind, with its destruction of sin ; (3) the redemption of the angelic world, with its destruction of the spiritual forces which now oppose. *Cf.* Col. i. 20. The whole article (from which some quotations have been made) in Hastings' *Dictionary of the Bible*, article "Salvation," and his reference, are worth a careful study. *Cf.* also Starless' *System of Christian Ethics* (Clark's "Foreign Theological Library"), in which he discusses (1) the blessing of salvation, (2) the possession of salvation, (3) the preservation of salvation. Ellicott's *Destiny of the Creature* bears on the wider aspect. Also Westcott's "The Gospel of Creation," pp. 310 *et seq.* in his *Epistles of St John*.

SECTION XVII

CHAPTER XIII. 31-35

HEROD'S INTENTIONS, AND THE LORD'S RESOLVE

Ver. 31. Peculiar to St Luke, except ver. 34, 35, with which *cf.* Matt. xxiii. 37-39: "that very hour," R.V.; for "the same day," A.V.

Peræa (where the Lord now was), as well as Galilee, was in Herod's jurisdiction. *θέλει*: "wishes to." They report his words and wishes without consulting him. There need not have been any "conspiracy"; *cf.* Amos vii. 10-17.

Ver. 32. "Do cures," *ἰάσεις*, peculiar to St Luke.

τελειοῦμαι: pres. pass.; *cf.* Heb. ii. 10, v. 9, vii. 28: nowhere else in New Testament used of our Lord. In LXX frequently used of the installation of priests in their offices, and there may be here a reference to His approaching "sacrifice" of Himself—the "Priest" and the "Victim."

τέλειος is the one who has attained his *end*, whether morally, intellectually, or physically: the adult.

Ver. 33. "I must." *δεῖ*: a Divine necessity; *cf.* ii. 49, iv. 43, ix. 22, xvii. 25, xxii. 37, xxiv. 7, 26, 44, 46; also John iv. 4, ix. 4. Threats will not send Me to Jerusalem, nor make Me leave Peræa, till My work allows it.

"Go on my way": same as ver. 22=going on towards a goal. More of a public progress or of a definite purpose than would be implied by the ordinary word, *περιπατεῖν*.

Ver. 34. Almost verbatim with Matt. xxiii. 37; *cf.* 2 Esdras i. 30. Yet that was spoken in Jerusalem, and on another

occasion. "An apostrophe to Jerusalem at a distance, more touching than if He was already within its walls." Plummer, however, thinks the reverse; Alford, Ellicott, and others are in favour of the words having been spoken twice. Here they would be suggested by reference to His death, which "*could not* be but in Jerusalem." Perhaps the Pharisees (ver. 31) had come from Jerusalem.

Ver. 34. Ἱερουσαλήμ: usual with St Luke and St Paul. The other evangelists prefer Ἱεροσόλυμα, the Greek equivalent and geographical name. The word here is "archaic, and suggests the associations of Old Testament history." "Beautiful for situation, the joy of the whole earth"; cf. Bengel on Rev. xxi. 2: "Ἱερουσαλήμ est appellatio Hebraica, originaria et sanctior. Ἱεροσόλυμα deinceps obvia Græca, magis politica." St John in his Gospel always uses this Greek form, but in the Revelation the more sacred name, to describe the heavenly city.

"Which killeth": pres. part., and in 3rd person; not "killest," "stonest." Her abiding character. The change into 2nd person, and so direct address, begins with "How often." Then, in ver. 35, a further change from singular to plural.

"Wings"; cf. Deut. xxxii. 11; Ruth ii. 12; Ps. xvii. 8 *et sim.* οὐ μὴ: intensive, "in no wise."

Ver. 35. "Desolate," in italics. More forcible without. "Your house"; cf. 2 Esdras i. 33. "Left unto you"; cf. Jer. xxii. 5. Deserted by God; no longer "my" or "my Father's" house. They were "let alone," and left to themselves.

"Ye shall not see me," etc. The reference to Palm Sunday (xix. 38) is "quite inadequate." It looks forward to the day, yet future, of Israel's repentance and conversion, when they will welcome Him.

Ps. cxviii. 26. "In the name," etc., should probably be connected with "blessed," not with "cometh"; cf. cxxix. 8; Deut. xxi. 5. But cf. xix. 38; also a quotation from Psalm, and = God's representative. The accents favour the former.

THE growing popularity of the Lord among the people, whilst it aroused the increased opposition of the Pharisees, and was making itself felt in Peræa, as elsewhere, where

He had ministered, was now arousing the anxiety of Herod.

The Pharisees (had they followed Him from Jerusalem ?) come now, and would appear to try and be friends with Him, so as to get rid of Him by guile. They tell Him of Herod seeking to kill Him. We know, later on, that Herod had desired for a long time to see Him, and Pilate did send Him to Herod for judgment. Herod had, some two or three years before, shut up John the Baptist in prison, and eventually put him to death; and now his district is being excited by the thousands ("myriads") who flocked to hear and see Jesus. He would gladly be relieved and have Him got quietly out of the country. He would hardly wish to incur the responsibility of another "murder." His conscience was uneasy with what he had already done (Matt. xiv. 2). The Pharisees could easily take advantage of his probably expressed desire, and, as Amaziah the priest of Bethel sought to get rid of the presence and teaching of Amos, and to induce him to go and preach elsewhere, so here they would frighten Jesus and bid Him "move on." It is quite probable that the Pharisees, to serve their own interests, would exaggerate the danger.

How calm is the answer! "None of these things move Me." Tell this "fox" that his cunning will not make Me swerve from the course of duty marked out for Me by God. His life was in higher hands than those of men. Whilst it is day—the day of mercy to them, of opportunity for Him—He must work the works of Him that sent Him. "I cast out devils" (He says), "and perform cures, go on My way, to-day and to-morrow, and the third day also. Then when I am perfected, and have finished the work given Me, then and not before I shall lay down My own life. No man taketh it from Me." He was still—as He

had been for so many months—"steadfastly setting His face to go up to Jerusalem." He was still "journeying on unto" the same destination. He knew that it could not be that a prophet should perish out of Jerusalem. They had slain, and their sons had built the sepulchres of the prophets, and with Him, "the Prophet whom the Lord had raised up from among the brethren," it would not be otherwise. He too must die in Jerusalem. He had foretold it as far back as Matt. xvi. 21. Meanwhile He knew that He was safe in God's keeping. The plot therefore, like others, failed.

The thought, however, of going up to Jerusalem, and that He would die there at the next great feast, now getting nearer and nearer, led Him to exclaim (ver. 34, 35): "How often would I . . . but ye would not!" "Ye will not come unto me, that ye might have life." His words are tenderer here than when, shortly after, He wept over Jerusalem, and said the words recorded in ch. xix. 41, etc. It should be noticed, too, the change of persons (from 3rd to 2nd): "Killeth . . . her"; "thy . . . ye."

Some striking thoughts are given by Macmillan, *The Garden and the City*, in which he contrasts the Old Testament illustration of the "eagle" (Deut. xxxii. 11, 12) with this one of the New Testament, the "hen." I quote only one short passage (the whole article is worth turning to). The Jews of the old dispensation would more easily understand the one illustration, with their own eagle-like habits of loneliness and isolation on their mountain plateaus. The hen (never mentioned in Old Testament), a fit "symbol of the dispensation which is found associated with man in every country, . . . and is significant of simplicity and tenderness. The image of the eagle spoke of scattering abroad; that of the hen speaks of gathering in. In the one we have expressed the preparatory discipline of

training; in the other, the finished discipline of protecting. The eyrie is stirred up that the eaglets may leave it for another home, and they are borne away upon the parent's wings; the nest is prepared, and the chickens are summoned, that in their true home they may rest in peace and safety under their mother's wings. . . . By force irresistible, admitting of no hesitation or delay, the Israelites were led out of Egypt: by gentle persuasion the Jews were called into the Gospel fold. Under the symbol of the Old Testament we recognise God's paternal tenderness, anxious for the highest welfare of His people—but the tenderness is veiled under manifestations of power; under that of the New Testament we recognise the power of One who is able to save to the uttermost all who come unto God by Him—but the power is veiled under manifestations of love." Ps. xci. (especially ver. 1-6) should also be read in connection. "The covert of thy wings." "The shadow of thy wings." His watchful providence a "nest" in which we may dwell in peace and security. Alas! "Ye would not," and so they were left exposed in the open places of the field, as the mangled carcass to which the "Roman eagles" were gathered together.

The connection of the words in Matt. xxiii. 37-39, His farewell to the Temple, and after the "Woes," seems doubtful.

How much we may learn from what Keble has called, in one of his sermons (tenth after Trinity), "the disappointments of our Lord"! "He had set His heart . . . to save souls, and thousands of souls refuse to be saved. . . . From the beginning to the end of the Old Testament, the Almighty had spoken to His people as One disappointed and ill-used. What an awful thought . . . that the Almighty should, as it were, give up His Almightyness, in respect of this one thing; that He should stand by,

and not interfere in any miraculous, overpowering way, but leave us to make up our own minds ! ”

“Blessed is he that cometh,” etc. “The coming one” ; *cf.* vii. 20, also Heb. x. 37. Were these words used in a mistaken sense by those who welcomed Him in the royal entrance of the King into His city ? It could not have been the fulfilment of the words He here utters. It was an anticipation, but only an anticipation, of His return in glory. Hence it is that “the entry into Jerusalem” is read as the Holy Gospel for the first Sunday in Advent. The parallelisms between the two events, past and future, are well worth working out in detail.

Here, I think, we may insert the message which came to the Lord from Bethany : “He whom thou lovest is sick.” His tarrying two days (John xi. 6) would just agree with the time that it would take to travel from Peræa to Jerusalem. Were these the same as those referred to in ver. 32, “to-day and to-morrow” ? If so, here would come in the journey specially for the raising of Lazarus, but also “for the glory of God, that the Son of God might be glorified thereby.” Did St Thomas think that the Saviour was only escaping from the threats of Herod to run greater risks in Jerusalem ? (John xi. 7-10, 16).

The story of this miracle—the last great miracle, saving that of His own Resurrection, is given in John xi. We ought not, therefore, to linger on that touching story. We only note what the result was—the report carried to the Jewish authorities (ver. 46), the hurriedly convened council and discussion (ver. 47, 48), the remarkable “prophecy” of Caiaphas (ver. 49-52), and the formal and final determination “to put him to death” (ver. 53).

Once again Jesus has to leave (ver. 54), and He goes back to where He had been, and where John the Baptist

had taught before Him. He is in "the wilderness," the wild country north-east of Jerusalem, and there He "abode" with the disciples.

We now take up again St Luke's narrative. It was not in his scheme to allude to the raising of Lazarus, and it would have broken in on the royal progress. From xiv. 1 the story continues unbroken till, as we saw at the beginning, the evangelist comes into touch again with St Matthew and St Mark. We find all the three relate His being at Jericho, and then at Bethany six days before the Passover. Here St John also joins in with his testimony (the last time that all four coincided was in the narrative of the feeding the five thousand, just twelve months before); and all four relate the closing scenes in the earthly life of Jesus.

SECTION XVIII

CHAPTER XIV. 1-24

IN THE PHARISEE'S HOUSE

- Ver. 1. "After he had entered"; aor. inf. The Sabbath was no fast day (Judith viii. 6), but, on the contrary, meals of the choicest foods which could be procured were enjoined, though they had to be prepared before sunset on the Friday. "They themselves were persistently watching him"; cf. vi. 7. Watching narrowly, and with evil purpose. Spanish version, "estaban observando disimuladamente"; Spanish, Camb. ed., "acechado." The hostile sense is not necessarily implied in the word itself, but the context shows it. "To eat bread" included all kinds of food; cf. v. 15; 1 Sam. xxviii. 22 with 24; 2 Kings vi. 22 with 23.
- Ver. 2. ὑδρωτικός. Here only. A medical term. "Nulla hora est extra horam." Where there was a need, He was always ready to supply it. "Instant in season and out of season."
- Ver. 3. No one had spoken, but "he knew what was in" men: and the sick man coming in (whatever might be the cause) gives them an excellent opportunity for concentrating their watching.
- Ver. 4 (3). ἡσυχασαν: cf. Acts xi. 18, xxi. 14; 1 Thess. iv. 11; cf. 1 Kings xviii. 22; Acts iv. 14.
- Ver. 5. "Of you" (emphatic). Westcott and Hort and some MSS. read "a son" for "an ass." In xii. 15 the animal was being loosed: here, being drowned. They would act in

the right way for *their own* benefit. Might not He, for the good of *others* ?

"Pit." In the Old Testament there are *twelve* Hebrew words rendered in English version "pit." In the New Testament two. "Ditch," Matt. xv. 14, Luke vi. 39, and "well," as here and John iv. 11, 12. This is an artificial well. Empty wells were often left uncovered and unguarded near the villages, and were often a serious danger to those who were out in the night.

Ver. 6. "They had no power to answer": stronger than ver. 2 ; cf. Matt. xxii. 46.

Ver. 7-11. Urge humility on the guests ; cf. Eccus. xiii. 9, 10.

Ver. 8. "Were choosing out" : imp., not perf. At the very time. "Highest room" = "the first couch" or place at table ; cf. the etiquette and order observed by Joseph when his brothers were with him, Gen. xliii. 33. They "reclined" (R.V. marg.), not "sit."

Ver. 9. δὲς τόπον : cf. Rom. xii. 19 ; Eph. iv. 27 ; also Prov. xxv. 6, 7.

Shame : αἰσχύνη is the shame or disgrace following on what has been done, and is caused by the disesteem resulting.

αἰδώς : only used in Heb. xii. 28 (W. H. δεούς) ; 1 Tim. ii. 9 is the other word, and expresses the innate moral repugnance to doing what is wrong.

Ver. 10. ἵνα : not "in order that," but stating the *effect*. The *necessary*, but not the *intentional*, consequence. The ἀνταποδοῦναι (ver. 14) is no repayment in courtesy by our friends here in the world : it is a rich reward hereafter.

"Go up higher" ; cf. Prov. xxv. 7.

Ver. 11. Cf. xviii. 14, where it is repeated, as also in Matt. xxiii. 12. Cf. Eccus. i. 30, iii. 18, xx. 11 ; Phil. ii. 7-9 ; Jas. iv. 6, 10 ; 1 Pet. v. 5, 6, "Humbled" . . . "humbleth," R.V. ; not as in A.V. "Humanity is the passport to promotion in the Kingdom of God."

Ver. 12-14. Urge humility on the host.

Ver. 12. "Dinner or supper." Better, "breakfast or dinner." Cf. John xxi. 12, 15, where "dine" (A.V.) is "break your fast" (R.V.).

Ver. 12. "lest haply." Reference is sometimes made to Matt. vi. 34, but cf. R.V., the true reading, where it refers to something quite different, and in which we are to be "never despairing."

But He was saying to him also that had bidden Him, *μὴ φώνει*: present. Do not habitually call, excluding others.

Ver. 13. (1) Those wanting in means to repay. It is the *beggar* too; cf. xvi. 20, 21, dependent on the alms of another, and not merely the *poor man*, who can make some sort of livelihood by his own toil. (2) those wanting in physical strength equally unable, cf. Neh. viii. 10; Esther ix. 22, as illustrations of this hospitality.

Ver. 14. *ἀναστάσει τῶν δικαίων*: note the intensive form (*ἀνα* . . .), *very*, Acts xxiv. 15. These words "vapid and unmeaning" if not the same as the resurrection "out from among the dead" = first resurrection: not the general resurrection, when all shall rise again; cf. xx. 35; Acts iv. 2; Phil. iii. 11; 1 Pet. i. 3; 1 Cor. xv. 23; 1 Thess. iv. 16; Rev. xx. 5, 6 (surely Swete on *The Apocalypse*, p. 263, is wrong in this respect); cf. "The Two Resurrections," in Hastings' *Dictionary of the Bible*, vol. iv. p. 235, col. 2.

"Magnificus Dominus" (Bern. a Piconio); cf. Matt. x. 42.

Ver. 15. "Eat bread": a popular way of expressing supreme happiness; so Mark xiv. 25.

Ver. 16. "But," not "then." The Lord is opposing the remark just made. It was rightly spoken, but implied a wrong spirit. This parable must not be confused with that of the marriage of the king's son. The audience, place of delivery, occasion, and the details are all different. The moral here is founded on the invitation being rejected there, on its being unworthily received.

Ver. 17. Cf. Esther v. 8, vi. 14. The custom still exists to send a reminder to those who have already accepted the invitation.

Ver. 18-20. Three excuses, but all showing one spirit.

ἀπὸ μᾶς: "begged off"; cf. Acts xxv. 11; cf. second exhortation in the communion service, and also Holy Gospel for second Sunday after Trinity.

They had already, at an earlier stage, accepted the invitation: preparations had been made on the strength

of their acceptance. To "beg off" now was an insult. The excuses are those of the landowner, of the trader, and of those living at home. The first pleaded necessity, the second makes no plea, the third simply says "I cannot"; cf. xvii. 27.

Ver. 20. Cf. Deut. xxiv. 5.

Ver. 21. The public places in the city. *πλατείας καὶ ῥύμας*; so in Isa. xv. 3. The former means the valleys, streets, and open places; "las piazas, y las calles de la ciudad" (Spanish); the latter, the alleys. Ver. 23, the public places outside: Spanish, "los caminos y los cercados." The three classes may be taken to represent (1) the righteous Jew, (2) the publican and sinners (these two classes among God's people, though the latter breakers of the law), and (3) the heathen; cf. Rom. xi. 25. So too in the order of preaching the Gospel in Acts, beginning at Jerusalem, going on to Samaria, and "then to the uttermost part of the earth"; also, to the Jew first, then to the proselyte and the "devout men," and lastly, to the Gentiles; 1 Cor. i. 26-29.

Ver. 22. Not said by anticipation, an interval of time must be supposed: i.e. "he came back, and said."

Ver. 23. "Compel": not by force, but by such earnest pleading that it will take no denial; R.V. "constrain." The same word is used in Matt. xiv. 22; Mark vi. 45; also Acts xxvi. 11 (St Paul's description of his conduct before his conversion). A totally different word, *ἀγγαρεύω*, is used in Matt. v. 41, and of Simon the Cyrenian in Matt. xxvii. 32, Mark xv. 21. This latter word may be illustrated by the king's *press-gangs* of former days. The Spanish version (Camb. ed.) uses different words in each case: *forzaba*, *precisare*, *obligáron*, *compeliéron*, and here, *fuérzalos*. "Nec natura nec gratia patitur vacuum" (Bengel). In the spiritual application, "He shall see . . . and be satisfied"; Isa. liii. 11; Rev. vii. 9. Rom. xi. 22 combines "the anger" and yet "the love" of God.

Ver. 24. These words are by some taken as the words of the host to all (the plural; not, as before, singular) who may hear of what he has done. Others understand them to be the words of Christ Himself; cf. xi. 3, xv. 7, 10, xvi. 9, xviii. 14; Matt. xxi. 43.

PLUMMER makes a great division between ch. xiii. 35 and xiv. 1, and heads this latter, "The Second Period of the Journey." This forms, he says, a new division of the section which has been styled, "The Journeyings towards Jerusalem." According to the arrangement which has in previous chapters been suggested, it would be the "third," not the "second," the first having been broken by the hurried visit at the Feast of Dedication, and the second having been interrupted by His summons to Bethany.

We prefer, therefore, to regard it as taking place on the journey back into retirement, to escape the murderous design of the Jewish rulers in that city. It is the last time that He is invited to a feast. It seems, too, that it was given by a rich Pharisee, and his guests were, most if not all of them, of considerable importance. The Pharisee could hardly have heard of the "sentence of death" which had been passed upon Him after the raising of Lazarus. From ver. 3, however, it is implied that the invitation was made in no friendly spirit—the very reverse, indeed. The eyes of suspicion—persistently watching Him—and hatred were never allowed to dry up the ever-fresh fountain of His love. So far as the Gospels tell us, He never once refused an invitation, if only He could speak a word in season, and lead some one or more to higher and better thoughts and aims.

It was on this occasion, also, that He began to speak that wonderful group of parables, xiv. 16–xvi. 31, which have been preserved by St Luke alone. To be without these, how much should we be losers!

In the twenty-four verses which occupy this section, there are four sub-sections:—

1. Ver. 1–6. Healing on the Sabbath, the man with the dropsy.

2. Ver. 7-11. Parable to the guests, about chief places, and humility.
3. „ 12-14. Parable to His host, about invitations.
4. „ 15-24. Parable suggested by a remark made by one of the guests.

Let us recall the separate incidents.

The house belongs to one of the rulers of the Pharisees. The day is the Sabbath day, which was—besides the special services of the synagogue—also used largely for hospitality. Three meals on that day were enjoined, even for the poor man who lived on alms. Sometimes it was to a breakfast, sometimes to a later meal. This seems to have been but a light meal, perhaps of bread and fruit. Jewish houses are much the same as the Spanish houses of the present day. I am myself writing in one in Venezuela. There is the entrance by the large gateway from the street, through the “zaguan,” into an open quadrangle with its verandahs or corridors, and the “patio” in the centre, with its flower-beds and orange trees. Out of these go the rooms, which are internally connected with each other, and also each one is connected with the verandah or the “patio.” The roofs are often flat, and they can be used for all kinds of purposes. There is very often an “alto,” or a set of rooms on the first floor, quite distinct from the lower part of the house, and which is reached by a (generally) winding iron staircase from the “patio.” This would answer to the “upper chamber” of the Gospels. There is nothing to keep people from coming into the open court and looking in and listening to what is going on inside. We use the two principal salons of our house as the chapel of H.B.M. Legation, for service; and on festivals and special occasions, when the accommodation inside is fully used, some will prefer to remain in the verandah or corridor, joining in the service and listening.

On the day in question, there was a man with the dropsy who had come into the court. The Pharisee and others watched closely to see whether the Lord would do anything for his relief. The Lord "answered" their thoughts (ver. 3), and after healing the man, and sending him away (ver. 4, "let him go," implies a formal act, not only of dismissal, but accompanied with benediction; *cf.* ii. 29, Acts xv. 33), took up the matter again (ver. 5). Both times He asked them a question. He always preferred to take them, as it were, into His confidence, and, making them *think*, draw from them what they thought (or should think) as right. We have noticed this several times before. Truly He "knew what was in man," to "him all hearts were open . . . and from him no secrets could be hid."

To the questions put, they could not say No: they were afraid to say Yes. They were silent; they held their peace (ver. 3); they could not answer Him again to these things (ver. 6); *cf.* 1 Kings xviii. 21. It was as on another occasion: they said, "We cannot tell." He only asked them the same question which, in an earlier part of His ministry, had been put to Him (*cf.* Matt. xii. 10) in the case of a man with a withered hand. He answers the question as before, but in a reverse order. There He answered by appealing to what they would do with a sheep: "How much better then is a man than a sheep?" and He then healed the man. Here, he first took the man and healed him, and then He made His appeal to those who had seen what He had done.

As this was the last miracle wrought in a house on the Sabbath day, it was a fitting sequel to the last miracle wrought in a synagogue on the Sabbath day (*cf.* xiii. 10-16 and notes).

The meal had not yet begun. The guests now, however,

begin to take their places. The Jewish table has often been described—like a hollow square, open at one side to let the servants do the waiting. The guests lay on couches all round the other sides, with their feet outwards, their left arm resting on the table, and their right free. In any important meal with us, the place for each guest to occupy is arranged beforehand, and so the proper order of precedence is settled, not always to the satisfaction of those invited. Here, the Lord noticed that each one was trying to get the best place he could for himself. The place of honour was at the centre of each table; those of least importance were at the ends. The “chief rooms” (A.V.) is in R.V. “chief seats,” and might be “chief reclining-places.” “Sit” not down = “Recline” not down. The Lord, as the meal is going on, tells them what He thinks about it (ver. 7–11), and shows them how they are lacking in that *humility* which is an essential condition of entering “the kingdom of heaven.” “Humble as this little child”; cf. Matt. xviii. 3, 4. It was the same spirit of pride, and therefore of the absence of love, that had made them grudge the sick man his cure, and now contend for the best places.

Ver. 11 is one of the sayings which the Lord repeated more than once. We shall meet with it again in ch. xviii. 11, at the end of the parable of the Pharisee and the publican. In various ways and at various times was it a lesson which all His hearers, disciples as well as others, needed to be taught. And what He taught, He enforced by His own example. We see it in the mystery of the Incarnation and of the Cross; cf. Phil. ii. 7–9. His followers must tread in the same “blessed steps.”

The word itself used for humility, humble, etc., is noteworthy. In classic Greek it meant mean-spiritedness. Cicero considers it a blemish. The Greeks had no virtue under this name; whereas St Basil describes it as “the

casket or treasure-house in which all other graces are contained." Consult Trench, *Synonyms*, xlii., for a fuller treatment of the word.

But He has also noticed that the guests were no uneducated and ignorant people—they should have "known better"; and He now addresses Himself more especially to His host (ver. 12–14), showing that he too is wanting in love and in humility; else he would entertain sometimes, and include in his invitations the poor and the helpless, who could make him no return. He would not, however, be altogether unrewarded. There would be the "recompense" in the life to come.

One of the guests made the remark recorded in ver. 15. It was believed that, when the Messiah came, and His Kingdom was set up, it would be inaugurated by a great feast, to which His friends would be invited; and of course the Pharisee and others fully expected that they (whatever happened to *others*) would have a place there. This would be at the "resurrection of the just," spoken of just before. So the Lord speaks the parable of the Great Supper. It is in many ways like, but it is also totally different from, the parable of the Wedding Feast (Matt. xxii. 1–14), and should on no account be confused with it. Here, He is Himself "the servant," not "the man who made the supper." "He took upon him the form of a servant." He is the "servant of the Lord" (Isa. xlii. 1, etc.). He was speaking to those who had been bidden, God's own people; and now that the time had arrived for their coming to the feast, all make excuses. All the things were in themselves innocent, all more or less necessary, but all, under the circumstances, fatal. The "Supper" is at the end of the day. The Incarnation was in "the fulness of time," in "the last days."

That was (He says) the reason why He was turning

to the poor and outcast, the publican and sinner. They "judged themselves unworthy of eternal life." Here, as in the case of Dives, we find the three snares—the care of possession, the care of acquiring, and the care of social life, *i.e.* the pride of life, the lust of the eyes, the lust of the flesh. Again, as was the case with Dives, there were not in these the open and profligate sinner, or the hardened heart, but indifference to one's best interests, a life lived only for this world.

How much is implied by comparing the Kingdom of Heaven with "the good things which God hath prepared for them that love him"! (1 Cor. ii. 9). "It conveys," says Bishop Trower, "the notion of provision made not only for the supply of our spiritual necessities, but for the gratification of every faculty with which our souls are endowed. As in a feast the entertainer is not satisfied to provide a sufficiency of the plainest food, but aims at satisfying every sense, and furnishes the banquet with music and perfumes and objects to please the eye, as well as with sumptuous fare, so in the New Covenant provision is made not only for saving us from misery, but for delighting the soul with every exalted pleasure which it is capable of tasting . . . the communication of knowledge, the experience of all that Divine tenderness can do to soothe and gladden us, the active exercise of all our faculties in the noblest objects, without toil or weariness: all these, and far more than these, are 'ready' at that table to which God has been inviting sinners from age to age, and to which He now inviteth them." "That my house may be filled." "My word shall not return unto me void." Apparently how few are the acceptances! Yet He knows, if we do not, the seven thousand in Israel who have not bowed the knee to Baal. When the net is drawn to the shore, it will be found full of great fishes,

an hundred and fifty and three. The highways and the hedges will contribute their quota to the guests. The heathen (outside the "city") are to be summoned, as well as those in the "lanes," the poor, despised, and out-cast "publicans and sinners" amongst God's own people. Where are "the servants" in anything like the needed proportion to "go forth"?

In this way the Lord kept prominently before the minds of the disciples that in the eternal purpose of God the heathen as well as the Jews were invited, on equal terms, to enter the Kingdom. The religion, the Church, the Kingdom, which He was "sent" to found and set up, was one for the *whole world*.

This parable is used in the second exhortation which is ordered to be read when it is seen that the people are negligent to come to the holy communion: "Consider with yourselves how little such feigned excuses will avail before God." This application is *for us* of the greatest importance, but *at the time* when it was spoken it would be out of place.

Few appeals are more touching than this one. And yet, "why so few?" With it might well be read Thomas à Kempis' *Imitatio*, bk. iv. 1: "Come unto Me! Except Thou, Lord, hadst said it, who should believe it true? And except Thou hadst commanded, who should attempt to draw near?" The whole chapter is worthy of careful study.

The parable is also read as the Holy Gospel for the second Sunday after Trinity. The connection between the Epistle and Gospel for this Sunday is as marked as the one for the first Sunday (*q.v.*).

Isaac Williams quotes the following prayer of Ludolphus as combining the thoughts of these twenty-four verses:—

"Lord Jesus, take Thou hold of me, and with the hand of

Thy mercy protect me, that the dropsy of carnal nature, or of covetousness, or of pride prevail not over me; and grant that through true humility in heart, word, and deed, I may sit down in the lowest place, by esteeming myself less than others; and that I omit not mercifully to invite the needy by succouring their necessities according to my power. Vouchsafe, most bountiful Lord, to me a miserable sinner the Bread of Heaven (which is Thyself), that I may eat bread in the Kingdom of God; for which Bread, O Lord, we daily serve Thee, for which all the day long we are mortified, that in all our life we may live."

SECTION XIX

CHAPTER XIV. 25-35

COUNTING THE COST

Ver. 25. The journey is resumed. The crowds (who were still going along with Him : the verb is imperfect) are again warned that anyone must count the cost before he can become a disciple and really join the company of the Apostles. The thought is continued which had already been given in the parable just spoken.

Ver. 25-end. There are four conditions of discipleship. (1) the cross to be borne (ver. 27); (2) the cost to be counted (ver. 28-32); (3) all possessions to be renounced (ver. 33); (4) the spirit of sacrifice to be maintained (ver. 34, 35).

In St Matthew and St Mark, *εἰ τις θέλει*. "Nemo cogitur, nemo excluditur. Omnes invitat" (Avançini).

Ver. 26. *μισέει*: no personal hate, but implying that this world's relationships, and the things of this world generally, are not the home and rest of the heart; cf. ver. 18-20. These must be sacrificed, in so far as they are opposed to the claims of Christ; cf. Deut. xiii. 6-10, xxxiii. 9; Rev. xii. 11.

"His own life also": cf. John xii. 25; Acts xx. 24; Rev. xii. 11. "Nec tamen sufficit *nostra* relinquere, nisi relinquamus *et nos*" (Greg., *Mag.*, quoted by Plummer). Cf. Acts xx. 24; Gal. vi. 14.

Ver. 27. Ch. ix. 23; Matt. x. 38, xvi. 24; Mark viii. 34. *βαστάζει*: implying "endurance" as well; also when "figurative."

- Ver. 28. "For." We must continue to the end, and not leave unfinished what we have begun; *cf.* Gal. iii. 1-3; Prov. xxiv. 27.
- Ver. 28-30. The Christian life compared to a building: Eph. ii. 20-22; 1 Cor. iii. 9; 1 Pet. ii. 4, 5; *cf.* Prov. xxiv. 27.
- Ver. 28, 31. Cicero puts it thus: "He who undertaketh the management of public affairs ought to take care not only to consider its importance, but also whether he hath the power of putting it in execution." And Juvenal much the same: "In great concerns and small, one must know one's own measure."
- Ver. 28-31. "Sitteth not down first." Under both circumstances, long and serious consideration is required before a definite decision can be arrived at. To become "a disciple" is as serious a matter.
- Ver. 28-30. The warning is not so much "Don't begin and make the effort," as "Consider well first what following Christ involves, and *then* go on and carry it through." This is made clear by ver. 33. Bengel says: "*Ædificator pecunias, belligerator copias, discipulus parentes et caritates omnes abnegat et impendit. Illi habent apparatus positivum. Hic negativum.*" Bernardino a Piconio practically gives the same interpretation.
- Ver. 31, 32. The Christian life compared to warfare: 1 Cor. xvi. 13; 1 Thess. v. 8; Eph. vi. 11-17; 2 Tim. ii. 3, 4, iv. 7; *cf.* 1 Macc. iv. 29; Mal. iii. 2.
- Ver. 34. *Cf.* Mark ix. 50; Matt. v. 13; Col. iv. 6.
- Ver. 35. *Cf.* Matt. xi. 15, xiii. 9, 43; Luke viii. 8; Rev. ii. 7, 11, 17, 29, iii. 6, 13, 22, xiii. 9.

THE journey is now resumed. The meal is over. The Lord has rejoined the disciples and the crowd. Great multitudes were going with Him. It was the normal state of things. Many are inclined to become His disciples; but, like the guest at the meal who by his remarks had called forth the solemn teaching of the parable just spoken, they do not half realise what "entering into the kingdom" involves; and so He resumes the subject, and puts unmistakably before them the true facts of the case. How differently does He act, in this way, from

most of those who would get followers, and who, in recruiting, minimise the difficulties and the sacrifice which it involves! Easy-going Christianity, "carpet Christians," is the fashion now, whether at home or in many parts of the mission field abroad. So, as they are journeying (it may have been some other day, not immediately after the incident at the meal), He astonishes them by telling them in not very encouraging words the full conditions of discipleship (ver. 26, 27). They were too much like the "seed which fell in rocky ground." By and by, when persecution would arise, they would wither away; they were shallow—they wanted "depth of earth." He knew well what would happen to Him in a few weeks' time, when the end of the journey was reached. He must—like Gideon—weed out those who are fearful and faint-hearted. Better to have only the "three hundred" who were brave, drinking of the brook by the way, than the thousands who would stoop down to drink easily, and then flee at the first discomfiture. He enforces His conditions by two short stories (ver. 28-30 and 31-33), and ends by saying, "Salt is good." But savourless salt is worse than useless. If they were, therefore, to be "the salt of the earth" (Matt. v. 13), they must be "the very best." The conditions of discipleship are laid down in ver. 26, 27, and repeated in ver. 33 (this latter will help to clear away the difficulties of the two short parables or illustrations); and the former equally explains what apparently seems the harsh utterance of ver. 26.

We must not water down the passionate word "hate." It is more than "love not" of Matt. x. 37. Once again it is used by our Lord (John xii. 25). The Rev. James Denney (in *Expository Times*, October 1909) has an interesting article on the passage. The people, he says, neither comprehended Jesus nor were in sympathy with Him.

So far from being ready to die in the same cause, they could not find it in their hearts to do themselves the smallest violence for His sake. "There was no passion in the crowd, but the life of Jesus is a passion throughout; and here, as He turns and faces the dead mass in which no spark of the heavenly fire has yet been kindled, it flames up in His words with startling intensity." He quotes as parallels the war-song of Tyrtæus, and the words of young Clifford (2 *Henry VI.*, v. 2. 36); of Epictetus: "Away goes father and brother and everything," when some conflict arises; and of Ibsen:—

In this nerveless, slothful state,
The true, the sovereign Love—is Hate!

But, as he concludes, "there is not one of these literary examples, so far as the literary quality can be felt in it, which does not suffer by comparison with the absolute simplicity of the word of Jesus."

It was not the first time when He had said words like ver. 27. They do not mean that we are to bear patiently the trials and sorrows which are the lot of all. Cross-bearing is something voluntary, which these are not. We may refuse this cross-bearing, or we may "take it up." The word *βαρύνειν* is used in John xvi. 12, and implies a "crushing burden"; cf. Gal. vi. 2, 5; Acts xv. 10; and of the Lord Himself, John xix. 17. When Simon of Cyrene is taken to assist, the word is *φέρουσιν* (Mark xv. 22). There are five allusions in the Gospels, and each to a different cross:—

1. Luke ix. 23. Here it is in reference to the world. The world hated Christ. He made them continually feel that they were in the wrong. Our lives, if not our words, should have a similar effect. Yet how needful the warning (Rom. xii. 2): "Be not fashioned according

to this world"! If only people would realise that an "out-and-out" life is by far the easiest, though it seems the most difficult! The world will leave us alone when it finds that it is no good trying to get us to "trim our sails."

2. Matt. x. 38 deals, much as in the case under consideration, with family life; cf. Gal. iv. 29; 2 Cor. vi. 16-18, vii. 1, etc. Even the Lord Himself had at times to show that family claims came second, engaged as He was "in the things of (his) Father"; cf. ii. 49, viii. 19-21; John ii. 4.

3. Luke xiv. 18-20 (just before our present section), deals with our time and pursuits. What a hindrance these were to the "invited guests"!—and it was to the feast of the Kingdom of Heaven that He was "calling" them. The things of this life, lawful in themselves and in their right places, are hindrances if they are in themselves engrossing and all-absorbing.

4. Mark x. 21 deals with riches and possessions. There is often no "becoming poor" for Christ. It "costs us nothing." The "great possessions" cannot be parted with in this life. "It is certain that we can carry nothing out" of this world; and so our "legacies" for Christian work are delayed till then.

5. Matt. xvi. 24. Many (it has been said) give up the world, are content to be misunderstood by family and friends; their *time* is carefully spent, and money placed at the Lord's disposal—but what about self? St Peter (in ver. 22) had just been saying, "Pity thyself, Lord" (margin), "Spare thyself" the "agony and bloody sweat, the Cross and Passion." What if He had pitied Himself instead of, in His love, pitying mankind? "Come, follow me." It is no untried path. The Shepherd has gone before, leading the way. Saints innumerable have followed Him. Shall we hesitate to "follow in His train"?

We can now see the force of the two illustrations.

1. The Rash Builder. As he who intends to build must consider the cost, make his calculation, and whether the means at his disposal are enough to see him through with the undertaking, so the would-be Christian builder must consider well whether he has strength to take up the cross in any form, and persevere, in spite of the family and social and personal hindrances opposing him. He has no resources of his own, but "when I am weak, then am I strong." "I can do all things in Christ that strengtheneth me."

So, too, with the rash king. Some consider that the enemies are the would-be Christian and Satan. But the Lord would hardly recommend making terms with Him. Some (Plummer and others) would leave the details of the comparison vague ("futile to ask . . . the details by themselves mean nothing"), pressing only the lesson of counting the cost. Archbishop Trench, in his *Studies on the Gospels*, is strongly in favour of the interpretation being the would-be Christian and God. Clad in (ἐν) all he has, and bringing to bear and surrounding himself with everything he possesses (1 Macc. iv. 29), he has nothing compared with Him who only brings as many or as few as He pleases with (μερά) Him; cf. Job xv. 24-26.

In his *Sermons in Westminster Abbey* the subject is worked out clearly. We must "enter on the warfare of the Christian life with that true emptiness of self which is the only secret for obtaining the fulness of God." Both of the examples derived from the world's affairs show the mockery and defeat which await those who will not humble themselves and acknowledge their own nothingness. "The wise and happy builder is he who counts and discovers that he has not enough, that the work far exceeds

any resources at his command, who renounces all that he has, all vain imagination of a spiritual wealth of his own, and thenceforth proceeds to build, altogether at the charges of God, waiting upon Him day by day for new supplies of strength. To rear the fabric of the main life is a far costlier work than he had anticipated, and to be carried to an end in a far other strength than that on which he had (at first) proposed to draw." The Dean quotes from Gregory the Great (*Hom. 37 in Evan.*) in support of this interpretation; also Bengel and Stier among modern writers.

The point again seems to be—as the king would consider well, find out his helplessness, and so sue for peace whilst he can, so the Christian will again, on consideration, find out his lack of resources, and so take the wisest course, of coming over to the side of God, "send an ambassage and desire conditions of peace." It is something like the advice in Acts iv. 39, "lest haply ye be found even to fight against God"; cf. Job ix. 3.

The lesson both in the repeated injunction and in the double illustration is that of careful consideration, and then of resolute perseverance—not to think too lightly at the beginning; not to despair and turn back when once started on the way. Still more—in all cases to "forsake all that we have," and so become "His disciples."

Other refuge have I none,
Hangs my helpless soul on Thee.

We have, too, the example as well as this teaching of our Lord to fall back upon. He acted on this very principle when He was "tempted of the devil." At the very outset of His ministry He renounced the three great worldly methods of success, which are resorted to in every age—self-reliance, self-advertisement, and compromise.

He would adopt no method whereby He might overcome His enemy, save the methods of God. At the same time, He realised then, as He teaches here, the extent of the forces ranged against Him, and that we cannot trifle with them or despise them.

The concluding words would bear especially on the Apostles. Latham, in his *Pastor Pastorum*, says: "If the preserving principle embodied in the Apostles, and which was to emanate from them, should prove itself corrupt (lost its savour), then where could help be found?" They were to be "the salt of the earth," but if they lost the quickening and stimulating influence, from whatever cause failing to live the life required of His followers, it was impossible to restore these properties. The connection with what has gone before is all the more clearly brought out, when we remember that one of the Levitical laws was that "every sacrifice should be salted with salt" (Lev. ii. 13).

SECTION XX

CHAPTER XV 1-32

THE THREE PARABLES

- Ver. 1. "Were (busied in) drawing near"; or, "were continually about him." It was a characteristic of His ministry; cf. what is said of David, 1 Sam. xxii. 2. Their drawing near to Him was but the effect of His first coming to them.
- Ver. 2. "Into His circle of adherents"; cf. Rom. xvi. 2. An anticipation of the feast: xiv. 21-23.
δια (*διεγγύγυσον*): "throughout the journey," or, "one to another"; so with Zaccheus, xix. 7.
- Ver. 3. "But, on one of these occasions, he spake" (aorist).
- Ver. 3-7. Cf. Ezek. xxxiv. 6, 11; Ps. cxix. 176; Isa. liii. 6.
- Ver. 4. "What man of you," etc. How often He appealed to man's better side, as if there was still, in every man, something which reflected the Divine mind.
ἐρημω: not desert (Exod. iii. 1; 1 Sam. xvii. 28), but their regular feeding-ground, abounding with pasture; John vi. 10 with Matt. xiv. 15; cf. also Ezek. xxxiv. 6. "Ubi pascitur grex" (Bengel). In St Matthew, goes "into the mountain." The sheep—there—is not "lost," as here: it has "gone astray."
- Ver. 6, 10. "Rejoice with me"; cf. Isa. liii. 11. "He shall see . . . and be satisfied."
- Ver. 7. "Need no repentance": not that any were not sinners; cf. Rom. iii. 23. Prayer of Manasses shows, however,

what was becoming a growing opinion. Here it is referred to almost in irony. Ver. 2, receiveth "*sinner*," almost implies that *they* themselves were not such.

Ver. 7. Repentance: ver. 10, repenteth. Two words are used to describe "penitence." μεταμέλεισθαι (verb: only in New Testament): as in the case of Judas, "Post factum angere et cruciari"; where there is the sorrow, but not the changed life. μετανοεῖν, the more common word in the New Testament, signifies the change of mind which leads to a change of life. "He who has *changed his mind* about the past is in the way to change everything. He who has an *after-care* (the first word) may have little or nothing more than a selfish dread of the consequences of what he has done" (Aristotle, quoted by Trench). Bengel says that the first word is never in the imperative, the second often. Also that you may substitute the first for the second wherever it occurs, but never the second for the first.

Ver. 8-10. οἰκία = the Church. γυνή = the Holy Ghost, whose house the Church is. The "coin" has the image of God stamped on it.

The "broom" for sweeping had not, as with us, a long handle. In the act of stooping to do the sweeping, articles of small value would often be found.

Candle, "*the*": she was poor, and would only have the one, which did duty for the whole house; cf. Matt. v. 15; contrast xii. 35, where, in a wealthier house, there were many (plural); Prov. xx. 27; Zeph. i. 12. "Non sine pulvere" (Bengel). "Sweep": in Vulgate "evertit." "Drachma": here only, and three times; $\frac{1}{4}$ stater, didrachma, or $\frac{1}{2}$ shekel (Matt. xvii. 24, 27), was the Temple tax. The "stater" or shekel (also called a piece of money) was the amount payable by two. The "custom" (κῆνσος) was a Roman poll or capitation tax, and the "toll" was the "customs duties." The ten would equal \$1.96, or nearly 8s.; cf. ἔσται and γίγεται. Query: "before the angels" = by the Church on earth; cf. 1 Cor. xi. 10.

Ver. 11-24. Show that He is justified in welcoming the outcasts who seek Him: v. 1.

Ver. 11-32. The elder son = Scribes and Pharisees; the younger son = publicans and sinners.

- Ver. 12. The "portion" of the first-born was two-thirds; Deut. xxi. 17. A legal phrase, showing how completely the son was estranged. The father will use no compulsion. Man has a free will, which God will not compel; cf. Eccius. xv. 14-17.
- Ver. 13. *διοσκόρπισεν*: only here, i. 57 and xvi. 1 in this Gospel, but cf. Matt. xxvi. 31; Zech. xiii. 7; John xi. 52.
- "A far country." "Regio longinqua, oblivia est Dei" (St Augustine). Cf. Jer. ii. 5, 13, 19; Isa. xxix. 13.
- ἀσώτως*: retchless, incorrigible, ruinously. The adverb only here: the noun in Eph. v. 18; Titus i. 6; 1 Pet. iv. 4. There is nothing to justify the charge of the elder brother. "With harlots"; Vulg. "luxuria," "luxuriose." But see Trench, *Synonyma*, xvi.
- Ver. 14. A providential famine, for him at any rate; Ps. cxix. 67, 71. State described in Jer. xvii. 5, 6; cf. David and his child's death; Manasseh in prison; Hezekiah sick; Daniel in captivity, led to make confession of sin; and other instances: Deut. xxxii. 10; Hosea ii. 7, etc.
- Ver. 15. Attached himself to him by force. *ἐκολλήθη*: used in x. 11, several times in Acts, and especially note 1 Cor. vi. 17.
- Ver. 16. Cf. Rom. i. 24; Ps. iv. 6; also St Augustine's *Confessions*. The husks of the "carob" were themselves a fruit, and eaten by the very poor. *κεράτια*: because of the "horn" shape which the pods assumed when dried. The monks of Palestine call the carob "St John's bread," but *ἀκρίδες* (Mark i. 6) belongs not to the vegetable, but to the animal world. He worked for it, and willingly took it.
- "Came to himself"; cf. Acts xii. 11.
- Ver. 17. *μισθοί*: hired day labourers (ver. 26). *παῖδες*: domestic servant (ver. 22). *δούλοι*: upper servants. In the Spanish version the first are "jornaleros"; the second (ver. 26), "criados"; the third (ver. 22), "siervos"; cf. note on xvi. 13.
- Ver. 19, 21. "No more worthy"; Gen. xxxii. 10; Matt. viii. 8; Luke vii. 7.
- Ver. 19. Still a son, but as an hireling, even though the hired servant was worse off really than the slave. The *sin* had been rebelling against the father's will; the *repentance* is

shown by his return and willingness to submit to his rule. "He pardoneth and absolveth all them that *truly* repent, and unfeignedly believe his holy Gospel."

- Ver. 20. His *own* father; cf. Acts xx. 37. "Fell upon neck"; cf. Tobit xi. 9, 13, and earlier verses in x., xi. "Kissed him *tenderly*" (κατεφίλησαν: compound); used also in vii. 38, 45. The only other passage is the traitor's kiss, Matt. xxvi. 49.
- Ver. 21. "Make use," etc. Westcott and Hort are doubtful, but the words (R.V. marg.) should be omitted. The father's loving welcome cuts short the son's appeal.
- Ver. 22. The father is not merely supplying the actual wants of the son (no servant would require either a ring or shoes), but he is giving him marks of honour; cf. Zech. iii. 4; Esther iii. 10, viii. 2; Ezek. xvi. 10. It is to be done "quickly"; R.V., so also Vulgate. In Spanish, Camb. ed., "prontamente."
- "Robe," στολή: any stately robe. Hence long, sweeping garments; cf. Mark xii. 38. ἱμάτιον and χιτῶν were the upper and under garment; cf. vi. 29.
- Ver. 23. The "servants" here share in the rejoicings, as "the friends and the neighbours" in the two earlier parables.
- Ver. 25-32. Rebuke the murmuring of the Scribes and Pharisees; ver. 2.
- Ver. 29. He does not call him "father," nor will he acknowledge the wanderer as his "brother," and he speaks of himself as "a slave"!
- Ver. 30. Jonah (ch. iv.) seems to be the Old Testament counterpart of the elder brother.

ATTENTION is once more called by the evangelist to the crowds who listened to the teaching of Jesus: "All the publicans and sinners." His stern words at the close of the last chapter do not seem to have repelled them or made them fall away. The Pharisees, however, hated to be, as they thought, defiled by contact with such people; and as they had asked once before, when they saw Him sitting down in the house of Matthew the publican, after his call from the receipt of custom, "Why eateth your Master with publicans and sinners?" so now they repeat

the complaint, though in this case it seems to be a constant murmuring among themselves, rather than openly expressed.

As we read His answer to them, we cannot help being thankful that the objections were raised, which led Him to utter such wondrous words of love. Almost every word He now speaks seems fraught with tender and world-wide love for the penitent sinner, designed to show not only to the Apostles, but to all in after ages, that His Church and Kingdom was to be no narrow institution of one particular party or class, but for all who would come into it, no matter to what race or nation or social position they belonged. How hardly the lesson was learnt we find in Acts x.; and that it has not yet been learnt in its fulness may be seen by the way in which the "colour question" is treated in the United States of America and elsewhere. One of the resolutions of the Lambeth Conference bears on this subject, and has been largely and unfavourably noticed in the American periodicals. A very striking paper appeared in *East and West* (S.P.G.) of July 1910, "Race within the Christian Church," by Rev. C. F. Andrews (of Delhi).

The parables of the Lost Sheep and Lost Coin are closely connected. The Lord often gave His teaching in two parables, so as to enforce the same truth from two different standpoints, or that one might supplement the other (*e.g.* the couplets in Matt. xiii.); and also in this section of St Luke's Gospel (xiii. 18-21, xiv. 28-32) ἡ links the two together. The third, the Lost Son, is introduced by εἰπεν δέ. It may have been spoken at some other time, but now inserted, as admirably completing the teaching of the other two.

Thus, viewing the three as one whole, we notice, with Bengel, the threefold condition of the sinner: *peccator*

stupidus, the bewildered sinner (sheep); *sui plane nesciens*, the unconscious sinner (coin); *sciens et voluntarius*, the conscious and willing sinner (son). Also, we have three reasons, justifying the seeking and saving the lost:—*Pity*, for the lost sheep, sick and helpless and ready to die. It was *His own*, too. *Property*, the woman's coin, which she wanted, and for which she had a special use. The son belonged to the father's *family*, and it was incomplete without him. And then, once more, the circle narrows: the sheep, one of a hundred; the coin, one of ten; the son, one of two, and he the youngest, and evidently much beloved.

Why was it that the Lord showed such concern—throughout His ministry—for these social outcasts, those “in the streets and lanes of the city”? Was it because the calling of the publican was lawful, yet one full of temptation, that He was so drawn to them, sympathising with them, and putting forth His power to help them to break from the special sins to which, when tempted, they were so prone to yield? Even in reproving the proud and haughty Pharisee, He would meet, if possible, their cold indifference; He would fain “win them” to a truer conception of conduct (Gal. vi. 2).

We are apt to misunderstand the publican, and so to wonder at the evangelist associating together “the publicans and sinners.” The *publicani*, so called because they gathered the *publicum* or State revenue, were generally Romans in good social position, who “farmed” the taxes. These were in turn put up to auction, and had to be paid for in advance. Such buyers were like “Zacchæus,” “chief of the publicans.” But it is not to either of these classes that reference is made, nor when “Matthew the publican” is called to follow Christ. These were the *exactores*—men of a lower social standing, freedmen and

provincials, Jewish, not Roman,—to whom the work of collecting for their masters was entrusted, and who were stationed at all the chief places of commerce. These were hated both by Greek and Jew—by the latter as being employed indirectly by the Roman authorities, and as collecting for a heathen revenue. They were evidences of the hateful foreign yoke. To the Pharisee, therefore, they would be especially obnoxious. Matthew, the “customs officer” (Matt. x. 3), was sitting at the customs house (or toll house, R.V.) near Capernaum, the Sea of Galilee being not only on the great high-road between Damascus and the Mediterranean, but a third road led to Jerusalem (the capital of the country), and a fourth to Jepphoris, the capital of the province. The turnpikes in England, which the older of us can well remember, and the “octroi” outside every French town, are illustrations of the Jewish toll. That the publican’s great temptation was to exact more than was due is evident from Luke iii. 13. I know of a case, many years ago, in which a relation of mine bought a bag of cherries and some bread in the market of a provincial town in France, took them outside the town for lunch, brought back what had not been eaten, and had to pay “octroi” on these leavings! Geikie (in his *Life and Words of Christ*) fully describes the publican, his temptations and unpopularity (vol. ii. pp. 28 *et seq.*). The association of the Lord with these publicans, even admitting one of them into the company of the Twelve, is well illustrated by the same writer, who says: “The only counterpart we can imagine in the present day is a Brahmin who should proclaim it in India, and illustrate the social enfranchisement he taught by raising a despised Pariah to his intimate intercourse and friendship.”

“Sinners” should not be passed over. These and the publicans are associated together in Mark ii. 15 and Matt.

ix. 11, xi. 19. As the expression comes from "the scribes and the Pharisees," we need not necessarily understand it as referring to those who broke the moral law, the ten commandments, adulterers and other evildoers. There were the moral outcasts of society (*e.g.* vii. 37); but there were also the "sinners of the Gentiles" (Gal. ii. 15), and even Hellenising Jews (1 Macc. ii. 44, 48); among these, Sadducees might be included. Merely to associate with one of another nation was regarded as unlawful (Acts x. 28). In Matt. xviii. 17, where the Lord is speaking about ecclesiastical discipline, He speaks of some who are to be treated as "the Gentile and the publican." We can easily understand that in Galilee and in Peræa, where Gentiles were much more numerous than in Judæa and Jerusalem, it would be almost impossible to carry out the strict rules of the Pharisee; and our Lord's message and ministry was to all, and for all, who realised their need of Him as the Great Physician. To heal "sinners" and "publicans" He must associate with them. In ch. v. 30 the single article brackets them as one class. Here, the article is before each noun. The word may generally be taken as meaning the social outcasts from the Pharisees' point of view, "the low-caste Hindoo" of modern India.

Something like the first parable had already been spoken some months before (Matt. xviii. 12-14). But this one differs from that in many ways. Here it is to teach the love of God for sinners: there, to set forth Christ's labour of grace on behalf of wandering believers. And how simply the wandering begins. With the sheep, a blade of grass, some tender morsel, etc. "*C'est ainsi que par des fautes de faiblesse ou de surprise, et presque involontaires, nous commençons à quitter Dieu. . . . Craignons le moins mal*" (Medaille, quoted by Denton). There the sheep is lost "among the mountains." Here there is no "If so be that

he find it." He does find it. He continues the search till he finds it. St Matthew speaks of the shepherd's own joy only : here (ver. 5, 6), he calls together his friends and neighbours, to rejoice with him. The joy, too, " shall be in heaven." Is this put in the future, as if He (the Good Shepherd) had not yet returned, that He is—even now—seeking others, yet lost ? The full number of His flock is not yet all gathered home.

Various interpretations have been given for " the ninety and nine." Surely it has a wider meaning than the Pharisees. St Hilary says : " The one sheep is the whole race of mankind ; the ninety and nine . . . are the multitude of the holy angels."

Painters have delighted to represent the scene : sometimes depicting the " home-coming " with the wounded sheep on His shoulder, sometimes illustrating the last bit of the searching—stooping down, almost at the peril of the Shepherd's own life, so as to reach down to, and recover, " the lost sheep."

Surely this parable (and the next one as well) has a bearing on the coldness and apathy with which " respectable congregations " often regard the home mission work of the Church. " The publicans and sinners " are too often left alone. A congregation or community without zeal for the salvation of sinners, without a hearty desire and earnest effort to stretch out the hand to those who have gone astray, that fears the trouble and the scorn that attend such labours of love, shows that it has more of the cold-heartedness of the Pharisee than of the love for man which the Saviour had.

How we learn, too, the value of *individual* souls, and the preciousness which Christianity—and Christianity alone of the religions of the world—sets upon each individual life ! These three parables—one sheep, one coin,

one son—bring out, and give emphasis to, what our Lord was so continually teaching—the preciousness of each individual. No man is—with God—“lost in the crowd.” Even when urging a life of restful dependence upon God, without anxiety, He speaks of the *single* flower, “one of these,” which exceeds the glory of Solomon. What lessons do we learn from the study of one single plant! The Shepherd calls His sheep *each one* by name. “Take heed, that ye despise not *one* of these little ones.” “Ye did (or, did it not) to one of the least of these my brethren.” “There is joy in heaven over one sinner that repenteth.” “If *any man* thirst,” etc. “*Whosoever*” is His constant word to each individually, as well as to all collectively. Surely the great truth which we are all learning in this century, whether at home, in the colonies, or in the mission field, is that each race, and nation, and individual is precious in the sight of God, because it can, and is meant to, contribute its own distinct share to the manifold richness of the whole sum of Christian life and character. Hence the “variety” which each brings and lays at the feet of Him who alone is “Perfect Man.” How this should stimulate all Christian workers that “not one” should be lost, or go astray, or be “missed” in the day of His appearing.

A striking sermon was preached in London during the Lambeth Conference by Bishop Spalding, of Utah, U.S.A. These were his closing words: “Christ’s main business, and the main business of His Church, must ever be hunting up stray sheep. Because we have His word for it here (in Luke xv.), that we shall please Him more by finding sheep lost out in the wilderness, than we shall by fattening sheep safe in the fold.” And this is still more clearly brought out if we read these parables from the standpoint not of “the lost,” but of the “missed.” It is only

partially implied, their wretchedness. The leading thought in all three is, something—someone—is not only “lost,” but “missed.” The shepherd “misses” his lost sheep, the woman “misses” her lost coin, the father “misses” his lost son; and so “we are all missed by God until, with our heart’s love, we satisfy the hunger of His” (Jackson).

This is the secret of our Lord’s attitude towards what have been called “the failures in life.” “The goodness of the bad.” He “believed that in all men there dwells something which can respond to a spiritual quickening impulse.” Christ sat and ate with “publicans and sinners,” not that “they might be driven to despair by the contrast, but that they might be lifted up to His height of holiness.” It was “His faith in man” which made Him felt by them to be their real Friend.

What a revelation, too, of the spiritual world around us, though unseen by us! If the angels rejoice over the recovery, surely they watch with intense eagerness the searching itself—are grieved at the Shepherd’s loss, and the sheep wandering away to its own destruction, if not “found” and recovered.

The second parable is far from being a “homely repetition.” The sheep has gone astray from the rest of the flock, and from the green pastures. The coin is lost, but in the house, not abroad. The woman blames herself, “which I have lost.” The Shepherd was not to blame; He simply says, “My sheep which was lost.” The point of this parable is often missed. Plummer says: “That the coins formed an ornament for the head, and that the loss of one marred the whole,” is a thought imported into the parable. But why so? Surely, if legitimate, it gives an intenser interest in the story. That it is legitimate, I think, we need have but little doubt.

Dean Luckock (in his *Spiritual Difficulties in the Bible and Prayer Book*) has, more lately than others, worked it out. I will quote from him, instead of using my own words, which I had written before seeing the article, though they led to a similar conclusion.

The order is designedly arranged (he says) to exhibit an ascending scale in the value of the lost objects. Not only the proportions (1 in 100, 1 in 10, 1 of 2), but also the sheep, the coin, the son. If it was a mere piece of money from her purse or pocket, the woman's anxiety seems out of all proportion to its value. The drachma—the denarius or Roman penny—was only about $7\frac{1}{2}$ d. ($9\frac{1}{2}$ d., E.B.T.) of our money. But there was an old Jewish custom which will supply the cue; and it is a custom which I have (E.B.T.) myself noticed in Eastern countries, and among Oriental people. Among the peasant class in Palestine, when a Jew or Jewess were betrothed, the bridegroom presented his future bride with a necklace of coins. Ten was the usual number of coins. This was prized by the Jewish woman as the ring is with us. To lose a part of it was regarded as a shame and dishonour: her husband might interpret it as a sign that she had lost her love for him; he would even be justified in accusing her of infidelity. Her neighbours would be ready to point the finger of scorn at her. (Only the other day, one of our men in Venezuela took away "the ring" from his wife, as the greatest injury he could do her.)

On leaving or returning home, the Jewish woman would run her fingers over the pieces, counting them to see that they were all safe. In the parable, then, it was not merely a lost sixpence or shilling, but it was the emblem of her early wedded love. No wonder that the candle would be lit (how dark the houses are without windows!), and diligent search and sweeping made.

These publicans and sinners were precious in the sight of the Saviour. There was a place for them, as well as for the Pharisees, in the Church and Kingdom of God. There were those who should form the Lamb's Bride; of those whom God had given Him, He would lose none (*cf.* John xvii. 12).

Note, as to the woman's joy: "there is," not "there shall be." She had never left the house; she had not "gone after it" as the shepherd after the sheep. She can therefore rejoice at once with her assembled friends. The Church, in her work of recovery, can rejoice here on earth.

But a third parable is necessary. It is another parable of grace; but no longer showing the Divine side of love, seeking and saving the lost, but the human side, illustrating the sinner's way of repentance. The lesson has to be brought still nearer home: the difference between the penitent who is sorry, and those who think that they have never done any wrong (*ver.* 29) and had no need of repentance (*ver.* 7).

The Prodigal or "Lost Son" shows the wilful and determined sinner. The story traces in a wonderful way how gradually he loses himself; then, having been "out of his mind," he "comes to himself." The "bitterness" of having left his home, and the downward course; his prompt acting on his resolution to return; the more than expected welcome given by his father, whom we can picture sitting day by day at his door, watching for the boy's return.

With his "He arose, and came," etc., may be compared the long delay before St Augustine would take the final step of his conversion (*bk.* viii. *ch.* v.): "The new will was not yet strong enough to overcome that other will, strengthened by age." Presently, yes, presently, "Wait

a little while," went on to a long while. How sad the epitaph in the royal cemetery at Vienna, on the tomb of Joseph II. of Austria, prepared by direction of the king himself: "Here lies a monarch who, with the best intentions, never carried out a single plan"!

"When he was a great way off, he ran, and fell upon his neck, and kissed him."

It traces his repentance, and shows its genuineness. His one thought is about the evil he has done: what he has suffered is nothing. Cf. Ps. xxxii. 5.

Dr Milligan has just published, in his collection of Greek papyri found in Egypt, a very interesting appeal from a penitent and once prodigal son, who has been reduced by a course of folly to rags and starvation. It is interesting to compare this with the parable.

Which was really the better man—the sanctimonious Pharisee, like the elder brother, or the penitent publican and sinner, who had learnt indeed the exceeding sinfulness of sin, but also the wondrous love of the Father in heaven? The second part of the parable is no unnecessary addition. It is the very point of the parable. They had shown "how ignorant they were that, in the sight of God, the tear of one truly repentant sinner is dearer to Him than the loveless formalism of a thousand Pharisees. So the elder son reproaching the tender heart of the father, and dragging up again in their worst form the forgiven sins of this brother whom he would not acknowledge, showed all the narrow, unpardoning malignity of a heart which had mistaken external rectitude for holy love. . . . These elder sons had to learn their Father's spirit" (Farrar).

How the words of the penitent (ver. 18, 19) cheer and help us, in our daily matins and evensongs, to make our confession to Almighty God, in which we acknowledge ourselves to "have erred and strayed, like lost sheep," and

to make our prayers mean something when we say, "Grant that we may hereafter (*i.e.* from henceforth) live a godly, righteous, and sober life, to the glory of thy holy Name"!

Denton (on the Sunday Gospels) quotes this beautiful Latin prayer, which gathers up the leading thoughts in this trilogy of parables:—"Veni, Domine Jesu, quære servum Tuum: veni, Pastor bone, quære errantem et lassam ovem Tuam: veni, Spouse matris Ecclesiæ, quære drachmam perditam: veni, Pater misericordiæ, recipe filium Tuum ad Te revertentem. Veni non cum virga, sed cum caritate et spiritus mansuetudine: veni ergo, Domine, quia solus es qui possis errantem revocare, perditum invenire, profugum reconciliare: veni ut facias salutem in terris, gaudium in cœlis: et converte me ad Te, et da mihi veram et perfectam pœnitentiam agere, ut sim angelis occasio lætitiæ, Domine, Deus salutis meæ. Amen."

St Gregory (Pastoral Charge) asks why these words (ch. xv. 7) were said; and his answer is: "We love the land better which, being ploughed up after thorns, bringeth forth plentiful fruits, than that which hath no thorns, but which nevertheless, when it is cultivated, yieldeth but a barren harvest. For the most part, a life after sin, (now) glowing with love, cometh to be more pleasing to God than innocence that slumbereth in security." St Augustine (*Confessions*, bk. viii. ch. iii.) gives various illustrations: "The greater the peril in the conflict, the greater the joy in the triumph. With the shipwrecked but saved mariner, they joy much because they feared much. Everywhere, the greater the joy, the greater the trouble which preceded it."

Angels.—In this Lucan episode, the ministry of angels is referred to, ch. xii. 8, 9, xv. 10, and xvi. 22. Without going into the whole subject of angelology, we may well briefly notice one or two points concerning the nature of their being and their ministry.

As to the nature of their being, there is little revealed in the Scripture, but there are certain hints which are suggestive. They are pure spirit; and as they "neither marry nor are given in marriage," each angel is the direct creation of God. They are also immortal: "they never die." They stand, too, on the highest round of the ladder which joins earth to heaven, the one next below them being man himself. "Angels are called 'sons of God,' never 'sons of angels.'" What bodies they have are not material like ours: they would be more allied to the resurrection body, a "spiritual" body. What that was, we can gather from the Gospel narrative, after the Resurrection on Easter Day. There seem also to be ranks of angels, some superior and some subordinate. So St Paul speaks of "thrones, dominions, principalities and powers." The archangels are said to be seven in number, of whom we read in Scripture of four, Michael, Gabriel, Raphael, and Uriel—Michael being the strong one, God's hero, the one who contends with Satan and all that opposes God; Gabriel being the "heavenly evangelist," with his glad tidings; and Raphael (mentioned in Tobit) the healer; and Uriel, the interpreter of God's will (2 Esdras iv.). In this passage (Tobit xii. 12-15) he says that he is "one of the seven angels who stand and serve before the throne of God's glory." The cherubim and seraphim (mentioned in the Te Deum) are among the highest angels. These, with the ophanim, are mentioned in the Book of Enoch as "they who sleep not, and guard the throne of his glory." It seems, too, that they have not foreknowledge (Mark xiii. 32), and are capable of surprise and unexpected joy (as in Luke xv.).

The word "angel" means messenger. The Old Testament and New Testament do not *prove* the existence of angels, any more than they *prove* the existence of God. This is assumed and taken for granted. The subject is

fully entered into in Hastings' *Dictionary of the Bible*, vol. i. p. 93, col. 2, etc. The idea of each one of God's little ones having a guardian angel of his own, is not so much to be entertained, as that a company of "angels" are specially given, as their mission, to minister to man. If in any way they are guardians, it is of the weak and helpless, the child and not the adult. There is joy in the presence of *the angels* of God over each repentant sinner. The beggar is carried away by *the angels* into Abraham's bosom; and still more emphatically (Mark xviii. 10), "their *angels* (those of each one of these little ones) do always behold the face of my Father which is in heaven." For Acts xii. 15, *cf.* Rackham *in loc.* From Heb. i. 14 it would seem that they have no power of originating anything; they are in every case God's ministers and messengers, "*sent forth to do service.*" This perhaps explains the words of our Lord quoted above (Matt. xviii. 10). They always behold the face of God; they catch from that what His will is (*cf.* Ps. cxxiii. 2), and then, by suggestion or otherwise, they fulfil His pleasure (Ps. ciii. 21). It would seem that the nature of their work is that of being heavenly beholders, interested spectators of what is going on among men. Latham (in his *Service of Angels*) aptly quotes Cajetan's commentary *in loc.* What he has himself written is full of suggestion, and is a delightful study on the subject.

What a check to sin, what an incentive to live a godly, righteous, and holy life, when we recollect that our successes or our failures are the cause of joy or of sorrow to—not one only but—multitudes of angels, who surround the throne of God! How gladly we should listen to, and follow out, all holy desires, all good counsels, as they are whispered to us by those who have caught the very wish of God Himself! Nor need we fear that we are putting angels in the place of God. They act, not independently of Him,

but are sent forth by Him ; and so we acknowledge Him as First Cause. Oh ! the joy of making angels rejoice ! What if we make them sad ?—and Him, who is their Lord and ours. Nor, if this is the result of the life and conduct of each “ one,” can such think that he counts for nothing, that he is a “ mere waif and stray tossed up on the shore of this world.” Rather, each one has, as he realises the ministry and watchful observing of the angels, a fresh sense of his own dignity, and that life is worth living, pure and good. Heb. xii. 1, 2, though referring to the witnessing spectators among the saints of God, who have gone before, may apply equally to the witnessing spectators of the holy angels. The amphitheatre is crowded, as it were, both with saints and angels. How a crowd, when in touch with us, lifts us up and makes us do our best ! A boat-race, the stage of the concert-room, the crowded cathedral, the House of Parliament, all testify to the sympathy of numbers, and their stimulating effect on those who are being watched and listened to. Cf. also Eph. iii. 10. We can hardly understand St Paul writing to Timothy such words as 1 Tim. v. 21, unless the “ elect angels ” were as intensely real and personal as God Himself. No explanation such as “ natural forces ” will satisfy this and many like passages. Cf. also Luke xii. 8, 9.

Myriads of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep.

Milton's *Paradise Lost*, iv. 677-8.

Besides the well-known passage, the death-scene of Hooker, on angels, I would refer to Edersheim, vol. ii. appendix 13 ; Bishop Bull, *Works*, vol. i. ; Canon Liddon's *University Sermons*, 2nd series ; and the first of Godet's *Biblical Studies on the Old Testament* ; also Luckock's *Spiritual Difficulties*, Nos. 1-4 ; Canon Melville's “ Less Prominent Facts,” *Oxford Lenten Sermons*, 1866, No. 8.

SECTION XXI

CHAPTER XVI. 1-13

THE PARABLE OF THE UNJUST STEWARD

Cf. two sermons by Canon Liddon on this parable, Nos. xii. and xiii. of *Some Words of Christ*; also by Rev. F. W. Robertson, 4th series.

Ver. 1. δὲ καί: St Luke's favourite method of giving emphasis; *cf.* ii. 4, iii. 9, 12, iv. 41, v. 10, 36: in this section, ix. 61, x. 32, xi. 18, xii. 54, 57, xiv. 12, xv. 28, 32, xvi. 1, 22, xviii. 9; also xix. 19, xx. 12. Though addressed to the disciples, there were also probably some publicans, and certainly some Pharisees (ver. 14), who "heard all these things."

οἰκονόμον: a superior person to the one in xii. 42. Here, he manages the whole estate. He is the "commissioner."

Ver. 2. "Accused" (same root as δῖδβολος): maliciously, not wrongfully. "As a waster of"; same word as in xv. 13. Pres. part., "It was still going on"; Vulg. "disipasset." "Render the account": probably to see whether the charge is true; *cf.* Matt. xii. 36; Acts xix. 40; Rom. xiv. 12; Heb. xiii. 17; 1 Pet. iv. 5. In Heb. iv. 13 translated "with whom we have to do": ὁ λόγος.

Ver. 3. "Within himself": the prodigal "came to himself." This man remained unchanged. "I have not strength to dig."

- Ver. 3. To beg : ask importunately. Note the infinitive denoting an action yet in the future, of which he might be ashamed. If at the time he was speaking, it would have been the participle.
- Ver. 4. The idea was a sudden, bright idea.
- Ver. 5. As now in many countries, such as Venezuela, Tobago, B.W.I., etc, the "metaire" system was used, payment in kind. The covenants (τὰ γράμματα) were kept by the steward, and are now handed over to each debtor or tenant. The debtor would gain on this last payment. Perhaps the steward had gained on the previous payments.
- Ver. 6. Measures of oil : βάρους. About 8½ gallons=μετρητής; cf. John ii. 6. The "hundred" would be worth about £10.
- Ver. 6, 7. "They" : emphatic. He makes each one write out *his own* account. He will have the evidence of the man's own handwriting.
- Ver. 7. Measures of wheat : κόρους. The cor.=or homer=10 ephars or 30 seahs (σάτα, xiii. 21)=about 10 bushels. The "hundred" would be worth over £100.
- Ver. 8. "Prudently" is better than "wisely" : adjusting means to the end. φρονίμως does not state anything about the *morality* of the act. It was simply a skilful adaptation of means to an end. φρόνησις, "prudentia est in humanis rebus" ; σοφία, "sapientia in divinis" (quoted by Denton). He is commended for this, not for his dishonesty.
- "Of this world" : αἰῶνος, not κόσμου, as in xi. 50, xii. 30. κόσμου=*mundus*=the world of space; αἰῶνος=*seculum*=the world of time.
- εἰς τὴν γενεὰν τὴν ἑαυτῶν : towards (not "in") their own generation. He knew the men with whom he had to deal.
- "His lord," R.V., not "the Lord," as many careless readers understand it. An Eastern mind would regard it also very different from a Western.
- "Children of light" : only used by St Luke and St Paul; 1 Thess. v. 5; cf. Eph. v. 8.
- Ver. 9-14. A comment by the Lord on the parable; explaining and enforcing certain points; balancing what the master had said of the steward.

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Ver. 9-14. "Mammon": only here (ver. 9, 11, 13) and Matt. vi. 24. A common Aramaic word for riches.

Ver. 9. "The mammon of unrighteousness"; cf. Book of Enoch, lxiii. 10. It is commonly a snare, and tends to promote "unrighteousness." R.V. "it shall fail," "the wealth come to an end"; contrast xii. 33, "that faileth not." Compare our Lord's comments with Dan. iv. 27; Tobit iv. 8-11.

The "eternal tabernacles" are mentioned (cf. 2 Esdras ii. 11) in contrast to the "temporary home," which would, at best, have been secured among "the Lord's debtors."

Ver. 10-12. Important principles laid down as to the relative worth of that which is real and genuine, and that which is of little importance and not our own; cf. xix. 17.

Ver. 11. True: ἀληθινός, "versus" (what the *name* imports, taken in its highest and truest meaning), not ἀληθής only, "verax"=genuine: riches in their ripest and completest development. Contrasts with what is inferior, rather than what is false. Commonly used by St John (22 times); otherwise in New Testament only, 1 Thess. i. 9, here, and in the Epistle to the Hebrews twice.

Ver. 13. A repetition from Matt. vi. 24, but οἰκέτης is here added. It may be noted here that δοῦλος is the *bond-servant*, as opposed to ἐλεύθερος, the freeman.

διάκονος (the noun not used by St Luke, but the verb three times: x. 40, xii. 37, xvii. 8) is the servant in *his activity*.

θεράπων: the one who performs present services, as a duty or in love. Hence the medical man's watchful care; his services are tenderer and nobler, more like the squire or page of the Middle Ages.

οἰκέτης is a house-servant, more "like one of the family," where the slavery would be very much mitigated. Moses is called οἰκέτης in Deut. xxxiv. 5, and in Heb. iii. 5, θεράπων. "Egregius domesticus" St Augustine calls him.

ὑπηρέτης is more of a military word, a subordinate official, or (as St Mark was) an inferior minister; cf. note on xv. 17.

THIS chapter (xvi.) contains another pair of parables, one (the Unjust Steward) showing how to prepare for the next world, the other (Dives and Lazarus) showing the results of not so preparing. What comes in between is supplementary to the former (ver. 9-13), or introductory to the latter (ver. 14-19). The earlier parable is spoken to the disciples, though others heard it; the later parable is spoken to the Pharisees.

What may be called "the spiritual" interpretation (of which later) of this first parable, however true, is not at all necessary for applying it. There have been many of such interpretations, entirely different from one another. What was it that primarily the Lord had in view in speaking it? "The disciples" are those to whom it was spoken. None of these were rich men. They—like St John and St James—had "left all" to follow Him. So had St Matthew. He Himself "had not where to lay his head." Of the bystanders, and those who overheard the parable, some we know were Pharisees, who were "lovers of money" (ver. 14), and there may have been—and probably were—several of the "publicans" referred to in ch. xv., who were naturally sorely tempted to "wrongfully exact" from others; *cf.* xix. 8. Like Zacchæus, some of their chiefs, who were rich, may have been listening.

It would be a new thing for them to learn that, whatever be the wealth that they had accumulated, or if even they were fairly well off, whatever they had was a matter of stewardship, and not of ownership. The chief point in the parable is the steward's worldly wisdom. He finds himself losing his employment, and without a livelihood. He thinks over his position; what he is physically unable to do; what he is unwilling to have recourse to (*cf.*, for the latter, Ecclus. xl. 28). A sudden thought comes to

his mind. He will get the tenants, or "debtors," to be on his side, and so provide a home for himself in the future. He evidently had made little or nothing out of his "unrighteousness."

The possibility of making one's worldly calling and position bear upon the life hereafter, and minister to our future welfare, would be indeed a new and unexpected lifting up of secular things into a higher atmosphere. It seems to be an illustration of the prayer in the collect: "Grant us so to pass through things temporal, that we lose not finally the things eternal," and of what St Paul urges on St Timothy (1 Tim. vi. 17-19; cf. also ver. 9-11).

It should be remembered that the "unrighteousness" of the steward was in what he had done before, and on account of this he was called "to give an account." Like the practice of the government with the publicans in Palestine, it was customary in the East to "farm out" not only the "taxes" to be collected from the people, but also property of any description. A tenth, fifth, and in some cases a third, was allowed to be kept back. It was the steward's share, and in that sense "his own." But, if he went beyond the allowance recognised, and was unfaithful to his master, he would forfeit his due. This seems to be the meaning of ver. 12. The "steward" (to whom they were "farmed") would take care to demand from the cultivator more than he would be expected to pay to "his lord." He would pocket the difference himself. We need not go as far as Egypt or Palestine to find similar practices in these days. What he did with the "debtors," when he called them one by one, was not a fresh act of unrighteousness. There was no fresh fraudulent act. He was not bringing a fresh injury on "his lord." He was simply relinquishing some of his own profits which he had made in the past, letting the debtor off some of

the debt—probably asking only just what he was expected to pay into the estate account—having faith in the goodwill of those whom, by his so doing, he would gain as “friends.” We are to “use this world, but not abuse it,” neither to let our position and trust be an injury to God or a harm to our fellow-men. How many fail to act in the right spirit—forgetting both what is due to God and to man! They “desire to be rich,” and “fall into a temptation and a snare,” and “pierce themselves through with many sorrows” (1 Tim. vi. 9, 10).

If the men of this generation—“men of the world,” as we should say—are shrewd in their dealings with one another, and provide against the evil day which may be coming by “feathering their nest” and securing friends in the future, so, to the Christian man, the ordinary transactions of daily life may be made to furnish the means of laying up treasure in heaven. What the man in the parable had done unrighteously, the Christian is to do whilst at the same time he “follows after righteousness” (1 Tim. vi. 11).

Prebendary Grane has thus put it, speaking about character: “Those little words, and acts, and thoughts of every day may in themselves be trifles, but the moral character which each one (of these) is slowly and surely building up, that is no trifle. Not time only but eternity is involved. Hence the attempt to separate between the secular and the religious in the affairs of life is a foolish and impossible one. Nothing may be accounted trivial on the ground of its being secular, because the secular and the spiritual, the little and the great, the transient and the abiding, are indissolubly joined by the law of character. . . . We are warned against regarding anything as ‘common or unclean,’ that nothing is really secular but what is sinful, and we learn that the most insignificant

duty faithfully discharged—‘as unto the Lord’—is fraught with issues of eternal and spiritual importance.”

That the steward in the parable is not to be imitated in his dishonesty is evident (if the thought could be entertained by anyone for a single moment) by what the Lord says in ver. 10-12, where his “wisdom” only is thought of, and not his previous dishonesty.

The higher teaching (*cf.* 1 Cor. iv. 2, 7) only enforces still more the simple teaching of the parable and the subsequent verses of this section. “Who maketh thee to differ from another? and what hast thou that thou didst not receive?” God is the Possessor of all things. All things come of Him. We are all His stewards, some having a smaller and some a larger responsibility (*cf.* parable of the Talents), “dividing to every man severally as he will” (1 Cor. xii. 11) and “according to the ability” (Matt. xxv. 15).

We are in danger of “wasting”—scattering—what belongs to Him, and of which, therefore, we are not the owners, but the trustees. We need to “use,” and not to “abuse,” misuse or neglect to use, God’s gifts, and all entrusted to us. The wealth of this world belongs “to another,” is put into our hands to try us and discipline us. It is not our own, nor our inheritance. What is our own is the character we form, the reward which God will give to the “good and faithful” servant.

Already the Lord had shown this connection between things temporal and things eternal, ch. xii. 33; *cf.* on this an interesting passage in 2 Esdras vii. 3-14. The “friends” whom we are to make are the “poor,” who are Christ’s representatives (Matt. xxv. 40). Those who are “rich” are to be “rich in good works, ready to distribute, willing to communicate” (1 Tim. vi. 18).

Ver. 13. Lit. “no household servant (R.V. marg.)

can be a slave to (δουλεύειν) two masters." He would have to be at the absolute disposal of both, and that is an impossibility. So in this matter of using the world rightly or wrongly. We must be "not slothful in business, serving the Lord," or we shall be improvident and wasteful, and so "lose the reward." Whilst in trust with the earthly things, we are still "slaves of God," and as such are to realise our responsibility.

It is noteworthy that this parable is read as the Holy Gospel for the ninth Sunday after Trinity. In the Epistle for the same Sunday we are reminded: "Let him that thinketh he standeth take heed lest he fall"; whilst we are also assured: "There hath no temptation taken you but such as man can bear; but God is faithful . . . will, with the temptation, make also the way of escape, that ye may be able to endure it." We *can*, then, use aright our position, and be faithful stewards.

SECTION XXII

CHAPTER XVI. 14-31

THE PARABLE OF DIVES AND LAZARUS

- Ver. 14. "Lovers of money": 2 Tim. iii. 2.
ἐξεμυκτήριζον: cf. xxiii. 35; 2 Kings xix. 21 (simple verb); Ps. iv. 4.
- Ver. 15. "Justify yourselves"; cf. x. 29.
βδέλυγμα: cf. Dan. ix. 27, xi. 31, xii. 11; cf. also 1 Macc. i. 54; Matt. xxiv. 15; Mark xiii. 14. Something which greatly offends the nose. "Covetousness which is idolatry"; so 1 Kings xi. 5 *et al.*
- Ver. 16. *ὁ νόμος*, with ver. 17, *τοῦ νόμου*. The former refers to "the law" (Jewish); the latter, in the wider sense, "the law of God." In the Epistle to the Romans, the two are often placed in contrast with each other. There the difference is brought out by rendering the former with, and the latter without, the article: "the law," "law." "The law and the prophets," covering the whole of Old Testament times; cf. Matt. xi. 13, where order is reversed.
- ἀπὸ τότε*: "since John a kingdom preached, and all," etc.; Matt. xi. 12, also Luke vii. 29, 30. They press into "the kingdom." Evidently here "the kingdom" is something actually existent, belonging to the present, and not only to the distant future. "Something inward, which men try to get so eagerly, that they rather jostle one another in the effort to reach it."
- "Preached" = "proclaimed with its good tidings"; cf. ii. 10, iii. 18.

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- Ver. 17. *Cf.* Matt. v. 17-20; 2 Esdras ix. 37. "Fulfil"=carry out into its full completeness. Our Lord never opposed the Old Testament. What He did condemn was the accretions to the law, which had been added without authority, and the human interpretations which practically set at naught the Divine law. What He did was to make known the true meaning, by making a full and final revelation of the mind of God. His work was not destructive, but constructive; *cf.* in Sermon on the Mount and elsewhere, "I say unto you." See article in Hastings' *Dictionary of the Bible*, extra vol., p. 22, col. 2, "Sermon on Mount . . . and its Relation to Old Testament."
- Ver. 18. Added to illustrate ver. 17, and the way in which the law of marriage—God's law—was evaded by human additions.
- Ver. 19-31. This parable is the obverse of the last. Dives showed no prudence or foresight. The man was rich, living up to, but not beyond, his means, enjoying himself splendidly, but with no sense of responsibility or of consequences. Claudian (A.D. 400) says: "The joys of life have proved destructive to many."
- Ver. 19. "Fared sumptuously"; *cf.* R.V. marg., "living in mirth and splendour every day." The verb (*cf.* xii. 19, xv. 23, etc.) means "to make merry," and the adverb (only here in biblical Greek), "brilliantly." Might be translated "making merry every day brilliantly." St Gregory, on the Pastoral Charge, suggests that in his daily feasting he had also sinned frequently with his tongue, and hence his punishment in Hades—he longs to have his "tongue" cooled (Wisd. xi. 16).
- Ver. 20. "Gate": πύλη, not θύρα: strictly of a city gate. Hence, of the larger private houses. Just as assemblies could be held, and justice administered, at the city gates, so in the domestic gates there would be room for the sick and others to be among the pillars and entrance to the court and more private parts of the house.
- "Full of sores": a medical term. "Ulcerated all over," "the dogs came," etc. Was this an aggravation of his misery, or did the dogs show him the pity which was refused by Dives? Bengel says: "Corpori minus affecto lenimentum affert, sed ulceribus obsitis dolorem exasperat."

Ver. 21. "Crumbs"; cf. Matt. xv. 27. Vulgate adds, "et nemo illi dabat"; apparently a repetition of xv. 16.

Ver. 22. "Abraham's bosom": probably another name for Paradise; (xxiii. 43). The parent takes his child to his "bosom," and the friend his dear companion (John xiii. 23). A metaphor taken from sailors. The harbour, the quiet "bosom of the sea." The idea here is of nearest fellowship and of highest honour.

Paradise: that part of Hades which is the resting-place of the holy dead.

"Carried away" (*ἀπενεχθῆναι*) "from the place in which he was an alien to his true country" (Bengel). Cf. 2 Esdras vii. 47; Wisd. iv. 7-11.

"The angels," not one only: "many rejoicing to touch such a burden" (Ludolphus).

Ver. 23. "Hades" (R.V.), not "hell": the place for *all* the departed between death and the resurrection. "Inferi" or "infernus" is the Latin equivalent. Hence in Creed, "ad inferos." The Hebrew phrase is, "to go down into Sheol"; cf. Gen. xxxvii. 35; note in R.V.; Job vii. 9, xxi. 13; Ps. lv. 15, cxvi. 3, cxxxix. 8; and in New Testament, cf. Acts ii. 27, 31; Matt. xvi. 18; Rev. i. 18. The torments (*ἐν βασάνοις*) could not be physical, because in Hades man is "bodiless." But the images express realities. Contrast Wisd. iii. 1.

"Seeth"; cf. 2 Esdras vii. 83; also the context with the whole parable; also ix. 10-12; Isa. lxxv. 13.

Ver. 24. "Father Abraham": yet Abraham was known for his hospitality; and cf. John viii. 39.

"Dip . . . in water": genitive, because verbs of touching affect only a part of the object; cf. xxii. 51.

Ver. 24, 25. *ὀδυνῶμαι*, *ὀδυνᾶσαι*. Same word, only used in iv. 48, Acts xx. 38, besides here. In both of these severe mental grief and passionate sorrow. The noun in Rom. ix. 2; 1 Tim. vi. 10. Comp. verb, Rom. viii. 22.

Ver. 25. "Son": R.V. marg. "child." The same term of endearment as in xv. 31.

ἀπέλαβες=received in full; claim exhausted; no further account to draw upon.

"Here": in R.V. inserted after "now." The contrast is in place, as well as in time.

Ver. 26. "In order that": more than merely "so that." "Too long pitiless, too late pitiful" (St Augustine).

Ver. 28. = "Bear witness successfully," or "thoroughly."

Ver. 29, 31. "Moses and the prophets." The two combined, like "the law and the prophets," represented the teaching (as the Scriptures) of the Old Testament. "Lex aperit quid faciendum. Prophetæ nuntiant quid credendum" (Bern. a Piconio). "They, being dead, yet speak."

Ver. 30. "Leave it not so." Too great uncertainty. Make it quite certain; cf. Gal. i. 8, 9.

Ver. 31. "Not even if one," etc.

VER. 15-18 explain not only the reason of speaking this second parable, but also are the connecting link between it and the previous parable. Being "lovers of money" rather than "lovers of God," they deride—"turn their noses up" at—this new teaching. They considered that their possessions of wealth were God-given for their observance of the law. That there was danger in wealth, or that there could be any such thing as "mammon of unrighteousness" was, in their eyes, an absurdity.

It is not to "justify ourselves" that we should be anxious. The Kingdom of God has come—it is being proclaimed. The law and the prophets—the Old Testament dispensation—"existed and had authority" till John the Baptist came and heralded the new dispensation. What was formerly restricted to a nation is now "opened to all believers." In Matt. xi. 12, *βιασταὶ ἀρπάξουσιν αὐτήν*, the publicans, the soldiers, the multitudes, the lower strata of the population, were intensely moved by the new preaching. The "religious" world, the Pharisees and the lawyers, stood aloof from it. This contrast between the two classes of the Jews is also brought out in the parable of the two sons (Matt. xxi. 28-30), and our Lord's explanation (ver. 31, 32).

But whilst the exclusiveness of the former days had

passed away, the Gospel only confirmed the morality of the law. It was impossible that "a tittle of the law" should fail. The "tittle" is the horn (*κεφαλα*) or minute projection which distinguishes Hebrew letters (e.g. א and ב). This the Pharisees, with all their strictness, were not so careful to observe. The Lord quotes one instance, the laxity of marriage and the ease of obtaining divorce. Plummer mentions that Deut. xxiv. 1, "Because he hath found some unseemly thing in her," was so interpreted that Hillel is said to have taught that a man might divorce his wife for spoiling the dinner. But this is no more frivolous than the reasons allowed in some of the United States of America, and elsewhere. Surely in these days the teaching of the Lord needs to be more remembered and to be acted upon; see Matt. v. 32, xix. 9, Mark x. 11, 12 for other statements by Him on the subject. The subject is discussed fairly and fully in "Marriage," Hastings' *Dictionary of the Bible*, vol. iii. p. 274, etc. There is no distinction made of an "innocent" and a "guilty" party in the matter. By being loose in the matter of discipline on the question of "divorce," the Pharisees, to whom the people looked up as their religious leaders, might gain popularity, like the steward of unrighteousness, but they were being unfaithful to their trust. What a warning for these days against "lowering the standard of the national conscience"!

The Pharisees having thus been condemned for covetousness, and for inconsistency and unfaithfulness, for holding in high estimation what in God's sight is "an abomination," the Lord gives the counterpart to the parable which had given them such offence, and shows how wealth may be misused, and so no friends made of the unrighteous mammon. It is "the danger," not "the unlawfulness," of wealth that Christ ever taught.

The rich man (nameless, unlike Lazarus) was not a bad-living man, but he lived in and for the world, and for himself. To him this present life was the only reality. He was extravagant in his clothing, and also in his feasting and merry-making. We see "the lust of the eyes" (1 John ii. 16) in the purple and fine linen, "the lust of the flesh" in his daily sumptuous living, "the pride of life" in his abuse of riches. He is called "rich"—possessed by riches, not the possessor only of them. His whole soul, intellect, affections, will are given over to them. He does not hold them, but they hold him. Peraldus says there are three ways in which we may sin with money, "*male acquirendo, male expendendo, et avaro retinendo.*" The world beyond the grave he practically disbelieved in; it exercised no practical influence upon his character and conduct. On the Sunday (first after Trinity) that this is read as the Holy Gospel, the Epistle that is read is from 1 John iv. 7, etc.: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

It was for this want of love of God that he was condemned. "It is no purpose of the parable to give information about the unseen world": yet it is surely implied that, whilst Hades is the place for all departed spirits awaiting the Resurrection and Judgment, "the souls of the righteous are in joy and felicity," whilst the others are excluded from such blessedness. It was not, however, intended to traverse or to endorse current views of eschatology, still less to gratify unwholesome curiosity, but to shatter self-complacency, to startle conscience, to awaken conviction and inquiry. "He sought to brand upon their minds the truth He was continually preaching, that life (in God's view) consists not in what we have or have not, but in what we are, and in

what we are becoming." "Labour not" (this story cries to us) "for the meat which perisheth, but for that which endureth unto life eternal." We must not be useless in God's world, as this man was.

"Among the Jews, prosperity in this world was the hall-mark of Divine approval. Whence, as mere matter of course, it followed that the approved in this world would be the blest in the world to come. Across the blossom of these comfortable current thoughts sweeps, like some cutting wintry blast, the essential spirit of Christ's story." "The estimates of earth are by no means certain to be ratified in heaven. If heaven and hell (not necessarily places, but conditions of life, in the presence of God, and banished from Him) are eternal facts and realities, should we not give all diligence to secure the one, and avoid the other?"

There is the lesson for the individual. There is also the application for society at large. Is not the sin of Christian society, as a whole, that of closing its ears to, and being indifferent to, the cry of the poor and needy, the underfed, the underpaid, the sick and the suffering? "Wealth as a trust to be used"—is the warning of this parable; and what shall it profit a man, "when he passes from the present world which seems, to the future world which really is," if he has gained the whole world, but loses his own soul—his "life which is life indeed." Grane's sermons on these two parables are well worth reading, and also Peabody on *Jesus Christ and the Social Question*.

We may add, I think, another lesson from the closing words of Abraham. Wonders will never convert a man. It must be the willing surrender of himself to God, and the life which He would have us live. A Lazarus *did* rise from the dead soon after this parable was spoken, but the

Pharisees not only became more determined to kill Jesus, but they sought also to put Lazarus to death; and when Jesus Himself rose from the dead, they explained it away.

Are we not also taught "the sufficiency of the Holy Scriptures for salvation"? It is not that man has not a fair chance. It is not that he needs more evidence, but that he should use the evidence which he already has.

Hades.—Though it was not our Lord's intention in speaking the parable to give any definite instruction upon the life beyond the grave, there is sufficient said by Him to justify a brief reference to it, especially as in these days there is so much desire to pierce within the veil. For fuller detail, the reader should consult such books as Luckock on *The Intermediate State*; Canon Sanderson, *The Life of the Waiting Soul*; some of the chapters in *The Future Life and Modern Difficulties*, by Kempson; also Dean Alford, *The State of the Blessed Dead*. Two articles in Hastings' *Dictionary of the Bible*, vol. ii., "Hades" and "Hell," should be studied.

If John xiv. 1 is taken as referring not only to heaven, the final condition, but also to Hades, as one of the resting-places on the journey of life, places for "rest and progress," we have very much suggested to us. In Hades, those who have fallen asleep in Christ "rest" from their labours, and they also are making "progress," ripening in sunny Paradise, and becoming more fit for the joys and service of heaven.

Hades, in its primary and natural sense, signifies nothing more than the unseen and covered place (Bishop Horsley). The Revised Version in the New Testament has displaced "hell" by "Hades," because of the association of the former with the place of punishment *after* the Day of Judgment. In the Old Testament there is more variety. Consult the American Revisers for the Old Testament.

Two sentences from the article referred to are worth quoting : " The point of the parable (Dives and Lazarus) is the broad moral lesson of the penalty of a selfish life. Everything else is secondary and ancillary to this. The word here is ethical rather than doctrinal. It does not take us beyond the broad fact that there is a state of being into which men pass at death, and that the Divine righteousness follows them thither with moral decisions affecting their conditions there, and reversing antecedent estimates and circumstances. . . . In its ideas and in its definite teaching the New Testament turns for the most part on the present life, with its moral choices and spiritual responsibilities, and on the state of being that follows the judgment, with its final decisions. It makes little of the mysterious space that comes between the two." It should be borne in mind that the true doctrine of Purgatory shows that this is a state of the *faithful* departed, a carrying out more fully in Hades of what has been experienced, in a measure, in this world (John xv. 2, " He purgeth it "), and is not in any sense a second chance for the wicked, or for those who have not " sided with God " in this life.

SECTION XXIII

CHAPTER XVII. 1-10

PROFITABLE AND UNPROFITABLE SERVANTS

Ver. 1-10. Ver. 1, 2; 3, 4; 5, 6; 7-10. Four separate sayings.

Ver. 1, 2. *Cf.* (in reverse order) Matt. xviii. 6, 7 and (ver. 2) Mark ix. 42.

Ver. 2. Note the tenses of the two verbs: "*is* hanged, and *has* been hurled."

Ver. 3, 4. *Cf.* Matt. xviii. 15, 21, 22. ἀφεςις = letting go, or releasing. Hence, the sin is taken away, done away with, cancelled; the cause of offence completely removed, and the offender restored to his former relationship. In vii. 42, 43, "frankly forgave" is the translation of ἐχαρίσατο; and in vi. 37, "forgive" is the translation of ἀπολύετε, "loose, set at liberty."

Ver. 5, 6. *Cf.* Matt. xvii. 20, xxi. 21; Mark ix. 23.

Ver. 1. "Offences": scandala. The Greek word means primarily the trigger or bait-stick of a trap, then the trap itself = therefore, anything that ensnares, and so of hindering. R.V. almost always "cause to stumble"; *cf.* "the offence of the Cross."

Ver. 2. λυσιτελεῖ αὐτῷ: "it pays the taxes" (λύει τὰ τέλη) and so = "is worth his while." "Well for him," R.V.; *cf.* Tobit iii. 6; Ecclus. xx. 10, 14, xxix. 14. One, emphatic: to lead even one astray is an awful thing.

"Millstone": in Matt. xviii. 6; Mark ix. 42. "A millstone turned by an ass"; not, as usual, turned with a handle by women. Here it is left undefined.

Ver. 3, 4. When dealing with sins of others against us, we are to be as tender as we are to be severe with ourselves for sins against others.

ἀφεσις is absolute, no mere *παρεσις*, to be settled or used again at some future time. In the year of jubilee, all debts were completely forgiven and wiped out.

Ver. 5, 6. Some understand "faith" here, as=*fiducia*, not *fides*.

The Lord: cf. x. 1 and elsewhere in Gospel. *Κύριος* without the article=Jehovah.

Ver. 6. Cf. xiii. 19. In Matt. xvii. 20 it is "this mountain," probably the Mount of Transfiguration, from which they had just come down. "Ye would say . . . and it would have . . ." (even whilst speaking); cf. also Mark xi. 23.

"Sycamine": i.e. the black mulberry mentioned in 1 Macc. vi. 34. The tree Zacchæus climbed was the "sycamore." Rev. Dr Post, however, maintains that there should be no distinction made between the two.

This expression (especially as given by St Luke) must not be explained away as an exaggeration or figure of speech. Our Lord often used sharp contrasts and strong expressions, so as to arrest attention (e.g. "hath"). Sanday says "hyperbole," a figure that consists in a change in the degree or quantity of the represented object, "implies a heightening of degree, but not a difference of kind." What the power of faith over nature, inanimate (mountain), or over animate (trees), is not known or understood. In St Matthew the promise is introduced by the solemn "verily."

Ver. 7. "Straightway" with "come" (as R.V.), not with "say" (as A.V.).

Ver. 8. Prepare *once for all* (aorist) . . . *continue* to serve (imperfect).

Ver. 10. Bengel's comment is: "Miser est quem Dominus servum, inutilem appellat (Matt. xxv. 30); beatus qui se ipse," the only two places in the New Testament in which the word is found. In Ephesians to Philemon the corresponding word (ver. 11) is *ἄχρηστον*; cf. Ecclus. xxxi. 10.

THIS Section is hard to connect, and the four sayings seem to have little or no connection with each other. Three out of the four are mentioned (with some differences) by St Matthew or St Mark on quite different occasions. Some

think that ver. 1-4, and probably 5-10 also, should really be connected with ch. ix. 51, between ver. 50 and 51. But there does not seem to be any need to think that such a long section as ch. ix. 51 to end of ch. xvi. should have been dropped in. May we not trace some connection, even if it is slight, with what has been recorded in ch. xvi., and also find a link with the four, apparently, disjointed sayings? The Lord turns once more to "the disciples" (ver. 17). "People will be offended at what I say." Perhaps the Pharisees and others had begun to fall off, and go no more with them, owing to the teaching about "wealth." We know what did happen (John vi. 66). His sayings had been again too hard for them (ver. 60). Do not you be discouraged, nor meet them in an unforgiving spirit. The law of forgiveness is that it is never to be tired out. "Seven times a day." "Seventy times seven." What patience He showed! and His representatives must do the same. The "Apostles"—they are "sent" by Him, and are to think of themselves as more than mere "disciples" (the expression is unusual in the Gospels). Say, Lord, give us more faith, and so more of Thy patience and forbearance. Yes—you will need it (He seems to reply); your faith is very small yet. Cf. Matt. viii. 26, "O ye of little faith," with Mark iv. 40, "How is it that ye have no faith?" So here = Your faith is not even as big as a grain of mustard seed—"less than the least of all seeds." It is not therefore a question of more faith, but of real living faith in the smallest degree.

Remember, also, your work is far from being ended. Present work, when it is finished, only means, not rest, but more work in another sphere (ver. 7, 8); and all you can do is but your bounden duty, as it is your highest privilege.

I admit that this is not altogether satisfactory, and it may seem forced. If so, the four sayings may be taken,

each with its own separate teaching. The sin of causing others to sin (ver. 1, 2) ; the duty of forgiveness (ver. 3, 4) ; the power of faith, however small (and therefore, how much more power, if with great faith!) (ver. 5, 6) ; and the bare duty of any service which we may render to God (ver. 7-10).

In ver. 7, the word for " feed " is in Acts xx. 28, 1 Peter v. 2, and John xxi. 16 (a different word in ver. 15 and 17) used to describe the pastoral work of the Church, and includes all the " tending " as well as the simple " feeding."

SECTION XXIV

CHAPTER XVII. 11-19

THE TEN LEPERS

- Ver. 11. "As they were on the way." In A.V. "he," as if by himself; "through," or "between"; keeping in "the border," and so avoiding actually entering Samaria again. Had He left them for a few days, and was He travelling alone, so far as the disciples were concerned? That there were bystanders is evident from ver. 17, 18.
- Ver. 12. The common trouble made them forget their "race hatred"; cf. 2 Kings vii. 3.
"Afar off": a certain distance was enjoined" cf. Lev. xiii. 46; Num. v. 2, 3.
- Ver. 13. "Master": different word from Master, or teacher, R.V. marg. He is the one who has a right to give orders, and to be obeyed. A recognition of His authority; cf. iv. 5, viii. 24, 45, ix. 33, 49.
- Ver. 14. Cf. Lev. xiii. 2, xiv. 2. This therefore would increase their "hope," as their cry expressed some "faith."
- Ver. 14, 17. "Cleansed." The removal of other maladies is spoken of in the New Testament as *healing*. That of leprosy is called *cleansing* (Matt. viii. 3, x. 8, xi. 5; Mark i. 42; Luke iv. 27, vii. 22). In this chapter, ver. 15, "healed" is also used, possibly because his ceremonial uncleanness would not be recognised by a Jew. The leper was looked upon, not only as defiled himself, but as a source of defilement to his neighbours. The Vulgate in Isa. liii. 4, "smitten" of God, is "leprosum."
It was their cry that attracted His attention.

Ver. 15. "Glorifying God." One of the "keywords" of this Gospel; cf. ii. 20, iv. 15, v. 25, 26, vii. 16, xiii. 13, xviii. 43, xxiii. 47.

Ver. 17. *ποῦ*: emphatic. "The ten," R.V.

Ver. 18. "Were there *none* found?" R.V. Need the question imply "limitation of knowledge"? (as Plummer); cf. sermon of Canon Liddon on this miracle, and "Thankfulness," No. xiv. of *Some Words of Christ*.

Ver. 19. "Faith"; cf. v. 20, vii. 9, viii. 25, 48, xvii. 19, xviii. 42, and in the other Synoptic Gospels. Not the "saving faith" of St Paul, but what has been called "miracle faith," faith in Jesus as a worker in wonders.

THIS section is generally considered as one which is certainly out of place: the incident is usually placed in the previous visit to Samaria, just after their rejection of Him in ch. ix. What are the facts? There is considerable doubt as to the meaning of the expression, "through the midst of Samaria and Galilee." Some take it as the "border," or frontier land, between the two districts. So R.V. marg. Others (as Ellicott) say that, whilst it is "grammatically defensible, it is not very natural or probable," and are in favour of the other interpretation, "through the middle of both countries." Plummer, however, is decidedly in favour of the former.

But if this is the right place chronologically for the narrative, what was the Lord doing at this time so far north? He has been, as we have seen, in and near Ephraim and in Peræa since His leaving Jerusalem for safety. That would have been on the southern border of Samaria, between Samaria and Judæa. Some make the narrative here "fit in" with Matt. xix. 1, Mark x. 1; but we have already used those verses as descriptive of the whole of this last journey (from ix. 51), and not only of this particular section. What Ellicott says (who favours this view) is nevertheless true of this part: that St Luke is dealing

with the journey from Ephraim through Samaria and Galilee, and St Matthew and St Mark the continuation of it through Peræa to Judæa and Jerusalem. Hence the next note of topography (in which all three evangelists agree) is "nigh unto Jericho" (xviii. 35), having travelled down the east side of Jordan, then "entering and passing through Jericho" (xix. 1), then "nigh unto Jerusalem" (xix. 11), and lastly, "nigh to Bethphage and Bethany, at the mount called the mount of Olives" (xix. 29). Yet I think we may find a reason for His now being so far north as "between" Samaria and Galilee. Père Didon is one of the few (so far as I know) well-known authorities to suggest it. He deliberately prolongs the time of reaching Jerusalem. Only a few hours would be required to bring Him there, by retracing His steps. But He knew that He was to die at Jerusalem at the feast, and He now voluntarily turns northwards instead of southwards, and would once more revisit some of the old and familiar scenes of the past. But why this roundabout way? His brethren, some months before, had said, "Show thyself to the world"; and now He is going to do so: and He would collect (so Didon suggests) His numerous disciples from various parts, and so, when He reached Jerusalem (which was "the goal" all throughout this prolonged tour), He would enter it in a triumphal manner. After His rejection by the Samaritans (ix. 53), His returning even to the district and its borders shows His love. "*Memor clementiæ, injuriæ immemor*" (Bernard. a Piconio).

The journey, instead of a few hours, would take a few days. He would still be at Bethany before the feast; and His death would not be prematurely hurried on, nor His ministry hindered, as it would be if He appeared openly in Jerusalem before the time. A few more gracious

words and works remain to be done, before He delivers Himself up. The story is simple and well known, and the teaching is self-evident. It is surely another evidence of what the Lord had been so strongly urging, in His recent utterances. "The kingdom of heaven" is for all who will enter in. Publican and sinner, as well as the Pharisee—those in the "highways and hedges," as well as those in the streets and lanes of the city: so here, the catholicity of the Gospel—not for Jew only, but for Samaritan and Gentile also. The other teaching is—how, as He had come unto His own, and His own received Him not; so, now, it was shown that their little faith was connected with their little love, and with little thankfulness. It is one of the despised Samaritans—and not one of His own—who comes and falls down, giving Him thanks and glorifying God. A third lesson may be gathered from the unique way in which they were cleansed. "As they went, they were cleansed." How absurd seemed the command for leprous men to go to their priest! He could only declare them "clean," he could not cure them. They did as they were told, and they were healed. Is not this an illustration for all times? The Pharisees and others were always cavilling and raising objections to what He said and to what He did. They excused themselves from obeying His commands. Men do so still, yet it is now as ever, to go on in the plain path of duty—to "do the next thing."

This parable is read as the Holy Gospel for the fourteenth Sunday after Trinity, and the collect is a prayer for an increase of faith, hope, and charity, and "that we may obtain that which Thou dost promise, make us to love that which Thou dost command." Unthankfulness is the sin of man at all times. "They forgot God their Saviour," is the Old Testament complaint of Israel, repeated again and again; cf. Ps. lxxviii. 34, 35, 43; Rom. i. 43. In the

Imitatio Christi we have this passage about thankfulness (bk. ii. ch. x): "Man doeth ill in not immediately giving God thanks thereof. And thus the gifts of grace are not able to flow unto us, because we are ungrateful to the Author of them, and return them not wholly to the Fountain whence they flow."

The Epistle, as usual, has also a link. The cleansing of the leper is like "the flesh coming again like that of a little child." Though alive, practically the leper was a dead man. His recovery is as life from the dead; he becomes a new man, a new creation. "The works of the flesh" speak of those apart from Christ; the "fruit of the Spirit" as one result of the new life in Christ.

Faith and Healing.—Attention has been called, in the critical note on ver. 19, to the use of the word "faith" in connection with the miracles. As this is the only case in this Lucan episode in which the word is so used, and as R.V. marg. gives as an alternative reading here, as elsewhere, "saved thee," it may be as well to consider a little more fully those two terms, "faith" and "salvation," especially as St Paul uses these two words, and connects the two ("saved by faith") together, in an altogether different sense.

The subjects are fully discussed in Hastings' *Dictionary of the Bible*, vol. i., article "Faith," especially p. 834. In these cases of healing "we have not a generically distinct order of faith directed to its own peculiar end, but only a specific movement of that entire trust in Himself which Jesus would arouse in all. . . . Having come to His own, Jesus took men upon the plane on which He found them, and sought to lead them through the needs which they felt, and the relief of which they sought in Him, up to a recognition of their greater needs and of His ability to give relief to them also. "Thy faith hath saved thee"

is also spoken (vii. 50) of the deeper needs of the soul. "Thy sins are forgiven" (vii. 48). It was intended to result in focusing all eyes on Himself as the one Physician both of body and soul. Cf. Ps. ciii. 3: "Who forgiveth all thine iniquities; who healeth all thy diseases." We can easily see how the one would prepare the way for the other, and for the Pauline doctrine. "In both—the lower and the higher sense—the saving power of faith" (I am here again quoting p. 838) "resides not in itself, but in the Saviour on whom it rests. It is not faith that saves, but faith in Christ. It is not even faith in Christ (strictly speaking) that saves, but Christ that saves through faith. The saving power resides exclusively not in the act or in the attitude of faith, but in the object of faith." So we find that it is used in the *dative* of means or instrument, with the prepositions ἐκ and διὰ (with genitive, never with the accusative). The place of faith can scarcely be better described than by the expression "instrumental cause."

"Salvation" is also fully dealt with in *Dictionary of the Bible*, vol. iv. p. 358. "The root idea is *deliverance*. In every case some danger or evil is presupposed, in rescue from which salvation consists." It was often from physical evil, and with the deepening sense of moral evil "salvation" acquires a more profound and ethical meaning. The name "Saviour" is often applied to God both in the Prophets and in the Apocrypha; in the New Testament, more often to Jesus Christ.

If we are to understand our Lord's view of salvation, we must take our departure from His idea of the Kingdom. The transcendence of this Kingdom, so far from being inconsistent with earthly conditions, is destined to be realised in and through them. To our Lord this world was God's world, and hence, in spite of all its sin and misery, adapted to be the scene of the realisation of His heavenly

Kingdom. . . . "To be saved," according to our Lord, "means simply to enter upon a life fitted to the children of such a Father, a life, . . . above all, of trustful dependence upon Him; a life only fully to be realised in the future, yet, in a true sense, even now for all those who, like Him, have learnt to know God as their Father. So we find Him speaking of 'salvation' as a present experience. . . . In the healing of the sick, and especially in the casting out of demons, we are to see the breaking down of Satan's kingdom, and the beginnings, even on earth, of the era of blessedness which is characteristic of the Kingdom of God. Cf. Luke xi. 20; also the connection between the two in ch. x. 9." The whole of the passage *in small print*, p. 364, col. 1, should (if possible) be carefully read, as also "Salvation as Temporal and Spiritual" (p. 369, col. 2).

How we should long for the day when the present ideal shall be fully realised, and when all that now impedes the Kingdom of God shall be done away, and God be all in all!

Sanday and Headlam (*Romans*, p. 23) should be referred to, where they discuss the word "salvation"; "faith" is treated, p. 31.

SECTION XXV

CHAPTER XVII. 20-37

THE KINGDOM OF GOD, AND THE SON OF MAN

Ver. 20. "With observation"=attentive watching. Not, as some Latin Commentaries, "*cum magnifico splendore*," introducing an altogether foreign idea. In medical books, watching symptoms of disease. Hence any close observation, so that it can be recognised by any outward signs; cf. vi. 7, xiv. 1.

μετά, not *σύν*; i.e. "in connection with." Mark vi. 20, A.V., has "observed," but another preposition in compound verb. *σύν*, not *παρά*. R.V. has "kept safe," and A.V. marg. "saved."

"Being asked": better than "was demanded." Here, no thought of hostility.

Ver. 21. "Among you": as if it was the same as *ἐν μέσφ*, which is used by St Luke some dozen times in Gospel and Acts. *ἐντός*, only here. In Matt. xxiii. 26 it is a noun. Rather than "within you"; cf. John i. 26. But cf. Mark vii. 21. If it is in man's heart where the evil thoughts come from, where Satan exercises his dominion, it is also in man's heart—"within"—where the Kingdom of God is to be established.

Ver. 22. "Days will come:" (not with article, as R.V.). Hope deferred maketh the heart sick; 2 Esdras xiv. 52.

"One of the days"; cf. ver. 26. Plummer suggests that "one" may mean "the first," etc.; i.e. the actual day of His return; cf. Mark xvi. 2. The Vulgate is "*unum*"

diem" (Span., "un dia"), and is explained as a Hebraism for "the great day, supreme and glorious."

Ver. 24, 26, 30. "His day": in Matt. xxiv. 27, 37, 39, *παρουσία*; in 2 Pet. iii. 12, *παρουσία*, of the day of God. Here, ver. 22, 26, the days of the Son of man; cf. 1 Pet. iii. 19-21; 2 Pet. ii. 5-9; Jude 7. In Matt. xxiv. and Luke xxi. the subject is (1) destruction of Jerusalem, (2) the Second Advent. Here (1) is entirely omitted.

Ver. 25. "No cross, no crown"; cf. xxiv. 26.

What must precede His coming (1) in Himself.

Ver. 26-30. What must precede His coming (2) in the world.

Ver. 26. As: in ver. 24. *ὡςπερ*: a parallel being drawn. Here, *καθώς*, an exact repetition.

Ver. 27. Note the imperfects: they "were" eating, drinking, etc. Their normal condition.

Ver. 28, 29. St Matthew makes no mention of Lot and his times.

Ver. 30. "Revealed." St Luke alone of the Synoptists uses this word of our Lord's second coming. St Paul, 1 Cor. i. 7, 2 Thess. i. 7, implies a manifestation of one already among them, but hidden under a veil. That veil is to be stripped off.

Ver. 31. In Matt. xxiv. refers to "flight from Jerusalem." Here, implies detachment from the world, waiting for Christ.

Ver. 32. Cf. Gen. xix. 26. Lot's wife looked back, as if sorry to leave so much behind. Enforces, therefore, ver. 31; Wisd. x. 7. There should be, when it is a matter of life and death and of readiness for Christ's coming, absolute indifference to all wordly interests.

Ver. 33. *περιποιήσασθαι*=to preserve or gain for oneself; cf. Acts xx. 28. But there is no necessary idea of buying. "Acquire," or "get for one's own." One of the few sayings recorded by all four evangelists, but on different occasions, Matt. x. 39, xvi. 25; Mark viii. 35; John xii. 25; also in Luke ix. 24.

Ver. 34, 35, 36. Ver. 34, at night time; ver. 35, in the daytime; R.V. marg., ver. 36, as also Westcott and Hort. May not the omission be explained by the fact that the two previous verses end, as this one does, with *ἀφεθήσεται*? There are several instances of what is called homœoteleuton (Scrivener's *Introduction*, p. 9).

Ver. 37. "Vultures," rather than "eagles." It is astonishing how these birds are able, from all sides, to scent out the dead body.

THIS section (as so many others) arises from a "demand" of the Pharisees. "Where is your Kingdom, of which we hear so much?" they seem to say; "and when is it coming? You seem to be only gathering the scum of the people." His reply is very simple. It seems to be an echo of what the Baptist had said in answer to inquiries made of him. "There standeth One among you, whom ye know not." It is not a question of when it will come: it has already come, it is in the midst of you.

Then, turning to His disciples, He continues the subject, showing that "the days of the Son of man" will not be yet. Now was "the day of (their) visitation." He must suffer many things, and be rejected first (ver. 25); it will not come as soon as they wish (ver. 22); there will be many false alarms (ver. 23); when He does come, He will come suddenly (ver. 24); and the condition of the world then will only be a repetition of the condition in the day of Noah (ver. 26, 27) and of Lot (ver. 28-30).

Lot's wife, looking back and hankering after those worldly possessions which she had been forced to leave, is used as a warning to live a life detached from the things of this life; cf. 1 Cor. vii. 29-33.

When He does come, it will be a time of separation, one being "taken" from the "evil to come," the other "left" to the judgment which shall follow. He may come at any time, in the night-time, or in the day, when people are asleep and not thinking (ver. 34), or when awake and at their occupations, whether in the house (ver. 35) or in the field (ver. 36). The Revised Version omits this third illustration. We ought to notice how in these three cases (Matt. xxiv. 40 inserts the one of ver. 36 here) the reason of the "one" being taken and the "other" left, under the *same* circumstances, shows that we must not blame our surroundings or environment. We may be—

as ver. 34—suffering the discipline of affliction, or hardship generally; or—as ver. 35—fulfilling the routine of daily life, the same grinding tasks of home duties; or—as ver. 36—engaged with intense interest in the hopes and ambitions of life. We may develop, or mar, our character formed under such circumstances, and accordingly we shall be “taken” or “left.” Cf. Mortimer’s *Studies*, pp. 192 *et seq.*

To the question (ver. 37), the Lord gives an answer in a proverb. It is but one of the terrible laws of the government of God. St Matthew uses the more emphatic word *πτῶμα* for the dead body. Ruin must come to all the dead who will not hear the voice of the Son of man. Didon thus puts it: “Malheur à ceux qui ne se rattachent pas à la vie. Le cadavre, c’est tout ce qui, dans l’humanité, n’a pas l’esprit vivifiant de Dieu : les vautours sont les forces destructives qui accomplissent sur ces morts, partout où ils se trouvent, les volontés vengeresses de l’éternelle justice.”

Geikie gives, however, an entirely different explanation. “The Twelve had listened to this vision of the future. ‘Where, Lord’ (asked they), ‘will the Messiah gather His own, that they may be safe? Where is the refuge in which those who love Thee will be received in that day?’ ‘Who says to the eagle’ (replied Jesus) ‘where the carcase is?’ His keen eyes see it from afar. Where the Messiah will be, and where the gathering place for the saved will be, they will see from afar for whom it is provided, and with swift flight will betake themselves thither.” From St Luke using the word *σῶμα* (the living body), perhaps our thoughts are meant to be led off from the dead Christ to One who was dead, but is alive for evermore. It is to the *Living* Christ that His saints will be drawn, just as now it is to the Living Body, in the

Holy Eucharist, that His people are gathered together—a foretaste of that day when they will be gathered around His glorious Body. *Cf. Mortimer's Studies*, pp. 225 *et seq.*

But we may linger a while, and see what the Lord really meant when, as here, so elsewhere very frequently, He taught about the Kingdom of Heaven. We have already, at the outset, briefly referred to it; but it is well worth while to examine it a little more fully. What is this “Kingdom of God” or of heaven, which, as He here says, is not to be watched for, as something coming in some future time, because it is already “in their midst”?

“The Christian religion,” it has been well said, “is an historical religion.” Christianity rests not on ideas but on facts. . . . “Whatever is historical reaches backwards. If Christianity was a new thing nineteen hundred years ago, then Christianity appears as a late after-thought in the history of the world, not as a portion of the Universal Providence of God. If Christianity be thus new, it can hardly be true. But it is not new: it is far older than the beginning of the Christian era.” So begins one of the writers in the *Cambridge Theological Essays*. It is on this account that we must go back some eight centuries before the Christian era, towards the close of the historical books of the Old Testament, and see in the teaching of the prophets the first clear teaching as to “the Kingdom of God.” To reach the true idea, we must go back further still. “The basis is already laid in the Creation story.” We have already referred to this in Section III., when the Mission of the Seventy was being dealt with; and what is there written may be here recalled before proceeding. Starting from Creation, we find the teaching gradually developed in the patriarchal, Mosaic, royal, and prophetic

periods of Old Testament history. Each stage only brought out more clearly than ever that the existing order of things was not God's ideal, and "the failure of the Visible Theocracy only made the light of prophecy burn brighter in the hope of a future day and a greater Personage in whom, under happier conditions, the ideal would be realised." The more Israel failed in its mission, the more did the spirit of prophecy "develop the germs which lay hidden in the nation's life, to a universal form"; the more evident it became that the existing form of the Theocracy could not endure, the stronger became the conviction that God's Kingdom would not perish, but that there would be a restoration of the Theocracy on a greater and more spiritual basis, accompanied with the promulgation to the nations of the world of the worship of the living God, and the pouring out of the Spirit on all flesh. The Book of Daniel—the Apocalypse of the Old Testament—and the Babylonian Exile strengthened and enlarged the thought of the Kingdom, "granted by the Ancient of Days to one like unto a son of man, which Kingdom was an everlasting dominion that could not be destroyed, of supernatural origin, of holy character, and universal in its scope."

We may now pass on to New Testament times. "The one fact which stands out clear is that in the time of our Lord neither Pharisee, nor Sadducee, nor Essene had any hold of a conception of the Kingdom which answered to the deep, spiritual, vital import of the idea in the Old Testament. The few who cherished more worthy ideas were to be sought for in the private circles of the pious, who talked of these things and looked for redemption in Jerusalem. The idea of the Kingdom of God in its spiritual meaning had to be recovered, or more properly discovered, in a worldly, legalistic, Sadducean age." To bring it again, with

the force of a new revelation, before the minds of men, was the task of John the Baptist. Then, when the time was fulfilled, Jesus came preaching the Gospel of the Kingdom (Mark i. 15); it was the theme of His teaching, but it was also one special feature of His commission to the Twelve (Luke ix. 2) and to the Seventy (x. 9).

The author of *Ecce Homo* shows that the essential idea of a king (and where there is a kingdom, there must necessarily be a king), is not to head an army, or to sit on the judgment seat, or to do the ordinary work of those who are placed in power. "Christ fixed His thoughts on the greater and more fundamental works of a heroic royalty; as Abraham was the founder of the Jewish people, so Christ came to establish a new society—a new community," called out to be blessed, and to be a blessing to all the nations of the world; and as Moses founded the Jewish law, so Christ came to establish a new legislation. His object was "to create a new society, a new election, which should stand in a peculiar relation to God, and which should have a legislation different from, and higher than, that which springs up in secular states. He claimed also the power to enforce His rule. All judgment had been committed to Him, because He was the Son of man: and every member of the New Theocracy would be personally responsible to its King." The chapters iii. to ix., "Christ's Society," as well as chapter x. *et seq.*, "Christ's Legislation," are well worthy of careful study.

One striking point in His teaching is that He identified the coming of the Kingdom of God with His own coming. "That new order of things in which the will of God was to be universally known and obeyed, in which good was triumphant, and evil no longer had any power, was already begun, because He Himself was amongst men. Not indeed that the Kingdom was as yet established in all its

power and supremacy : far from it. The Kingdom had its unvanquished foes to contend with, and was still a long way from its completion. It was as yet as a tiny grain of mustard seed. It was like the corn thrown upon the ground by the sower, with a long growth before it, which no human effort could hasten. He identifies it with Himself, not only as its Founder, but because it is through vital union with Himself, through reception of His person and message, through faith in Him, surrender to Him, submission to His rule, and keeping His commandments, that the Kingdom is constituted."

As this Kingdom was founded, not by worldly means of conquest and violence, but by humility, by service, by deeds of mercy, by suffering, by witness for the Truth, it is ruled in like manner not by force or tyranny, but by the suasive influences of love over freely surrendered hearts.

Whilst this Kingdom of God—this *Regnum Dei*—this Reign of God is inward, vital, and invisible (Luke xvii. 20, 21), "it is a principle working from within outwards for the renewal and transformation of every department of our outward life—marriage, family, state, social life. . . . It is not fully come till everything in human life, and in the relations of man to society, is brought into complete harmony with the will of God."

Dean (afterwards Archbishop) Trench, in his *Cambridge Sermons*, has a suggestive sermon on the small and unobserved beginnings of the Christian Church, "coming not with observation." He then applies it to the mission work of the Church in Africa and elsewhere.

The Kingdom has two "stages," an earthly and an eternal. Its earthly phase will be succeeded by a heavenly, in which the separation of good and bad shall be finally effected, and the ripened results of its long development

shall be garnered up under new and glorious conditions. This will be when the Son of man comes again "in power and great glory."

It is in connection with this view of the "Kingdom of God," which Christ came to set up, that we may briefly notice the special name by which He, and He only (with the one exception of Acts vii. 56), uses to describe Himself, *e.g.* in this Section, ver. 22, 24, 26, 30. It is, in fact, His own favourite name, though sometimes He uses the other title, which others use to Him, the Son of God.

The Son of man is singularly emphatic, the definite article being given to both nouns, ὁ υἱὸς τοῦ ἀνθρώπου. In the Psalms, Ezekiel, and Daniel, both nouns are without the definite article. It is a Messianic title, in a certain sense, but it could not have been in current use as such at the time, because, whilst the Lord was unwilling to make a public avowal of His Messiahship in His early ministry, He freely uses this title. Up to the end of the Galilean ministry (*e.g.*), He avoided making any open declaration of His Messiahship. But He publicly applies to Himself the title "the Son of man" during this period (Stanton, who also says there is "a majestic aspect of the name" as well, as where it speaks of "His lowliness and true humanity"). As a title of glory, before St Peter's confession, it is found in Matt. x. 23, xiii. 41; John i. 51, iii. 13, v. 27. The other passages in which it is used before that event are Matt. viii. 20 (Luke ix. 58), ix. 6 (Mark ii. 10, Luke v. 24), xi. 19 (Luke vii. 34), xii. 8 (Mark ii. 28, Luke vi. 5), xii. 32 (Luke vi. 22), xii. 40; John iii. 14.

What did the name imply? In the *Cambridge Theological Essays* (p. 450), it is briefly explained thus:—"If we wished to translate 'a human being' into the language which Jesus habitually spoke, we could find no

other term for it than 'a son of man.' Perhaps no great part of the significance of the phrase would be lost if we were to admit that 'the Son of man' means 'the human being.' But there is a vast difference between a son of man and 'the Son of man.' When Christ says that the Son of man can forgive sins, or that He is Lord of the Sabbath, it is as absurd to interpret Him to mean that any and every man has these powers and prerogatives, as it would be to say that any and every man is houseless, or that any and every man's death has a redeeming value for others. Jesus claims to represent humanity, as no other can do, to speak in the name of humanity, to say what is good for man and what is not, with a determination from which there is no appeal. He understands what mankind is, not merely with the complete knowledge which might belong to some higher order of intelligence, but with the broad and sympathetic insight of One in whom all that is truly human is gathered up and embodied and personified."

"He represents Himself as the Head, the type, the ideal of the race" (Stanton). The expression may have been suggested by Dan. vii. 13; but the two are distinct, and it altogether assumes a new meaning, as used by the Lord Himself. He uses it on some forty different occasions,¹ as recorded by the evangelists, and does so "wherever by forgiving and healing, by teaching and suffering, He proclaims, represents, or extends the Kingdom, or, when coming in glory, He completes it."

Sanday (quoted by Plummer) puts it thus: "It was

¹ Sanday gives 14 times in St Mark, 30 in St Matthew, 25 in St Luke, and 12 in St John. He further classifies them in the Mark Gospel about 14 times, in the non-Marcian document at least 8 times. Besides these, 9 times in special matter of St Matthew, and 8 times in special matter of St Luke. Besides these, there are the occurrences in St John (*The Life of Christ in Recent Research*, pp. 124, 125).

a title, though not a common one for the Messiah.¹ The idea of a weak and suffering Messiah was unwelcome to the Jews, and therefore a name which emphasised weakness was not a favourite one. But the very reason which induced them to avoid the title, induced our Lord to take it. It expressed His Messiahship definitely enough for His purpose, but it expressed it in that veiled and suggestive way which characterised the whole of His teaching on His own person. At the same time it conveyed to those who had ears to hear, the whole secret of His Incarnation. That which the Jews shrank from and ignored, He rather placed in the forefront of His mission."

Driver, in his article (vol. iv. of Hastings' *Dictionary of the Bible*) on the expression, points out that He used it not to reveal, but to veil, His Messiahship, till the time was ripe for Him to acknowledge it openly. "By His adoption of it, He found a means, on the one hand, of not denying even in public the consciousness of His unique mission, and, on the other hand, of lending no countenance to the crude and illusory hopes which attached to popular ideas of the Messiah."

Geikie, in his *Life and Words of Christ*, in the notes at end of vol. i. p. 581, says: "Why He should have used it so especially admits of various reverent conjectures. Was it to awaken in mankind at large, wherever His name should spread, the instinctive feeling of His sympathy for all the race, and common relation to all its members? Was it to express the completeness of His humiliation, though Son of God? Was it to keep ever before mankind the fact that He came, not as a scribe or Pharisee . . . or Jew, or as anything apart from humanity at large . . .

¹ Ps. viii., which our Lord quotes (Matt. xxi. 16), is Messianic (cf. quotation in Heb. ii. 5-9), and almost certainly would have been in His mind when He adopted the title of the Son of man.

simply as a man—the Man Christ Jesus—the Elder Brother of the race? Was it to keep before all ages the fact that, as a man, feeling and acting for all men—the perfect flower and blossom of humanity, its ideal Son—He stripped religion for the first time from the bands and fetters of nationality and theocratic isolation; restored it to its Divine spirituality; made it a gift for universal man, and embodied its loftiest conception in His own life, so that He stands before us as the Author and Finisher of the One Faith possible for all ages and races; the Archetype of the race when it shall have risen to its highest; the Guide, through all generations, into the not yet fully realised Kingdom of God?”

It is interesting to trace out a third subject suggested by this Section—the meaning of “the days of the Son of man,” spoken of in connection with the “Kingdom of God.”

St Matthew uses ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου four times in ch. xxiv., whereas St Luke, in this Section, “the days of the Son of man.” The “Parousia” is used of Christ’s coming once in 1 Cor. xv.; six times in 1 and 2 Thess.; twice in St James; three times in 2 Pet., and once in 1 John. Here again we can trace back the idea to the Old Testament prophets, who so frequently spoke of “the day of the Lord.” In most of these passages (as it has been noticed), the primary reference is not to the Second Advent. In the New Testament it as plainly refers to that event. Sometimes it is “the day of Christ,” “of wrath,” “of judgment,” “of redemption,” “that day,” “the day,” “a day,” “the last day.”

Much misunderstanding of the Gospel of the future is caused by forgetting that the Coming of the Lord has its stages; three at least are plainly noted, foretold under the images of the harvest, the vintage, and the great white

throne. The first, to gather His own (and that will be in stages also); the second, to destroy His enemies; and the third, to judge the quick and the dead. The coming of Christ to, and for, the faithful is spoken of as the *παρουσία*. The later revelation of that presence to the world is called His *ἐπιφάνεια*. The two are combined in 2 Thess. ii. 8.

In "the days of Noah" the warning was given to escape the coming destruction by entering the Ark, God's provision of safety for those who would. "In the days of Lot," it was to escape from the destruction of Sodom and Gomorrah. In the days of the Son of man, it is to escape those things which are coming upon the earth, and to be gathered into a divinely provided place of safety.

It is therefore with reference to the *παρουσία*, and not to the *ἐπιφάνεια*, that we are bidden here to "remember Lot's wife."

SECTION XXVI

CHAPTER XVIII. 1-8

ON PRAYER

(With special reference to His Return)

Ver. 1-8. Another "how much more": see notes for the connection between this teaching and what has gone before in ch. xvii. *αὐτοῖς*: the same people, as before; cf. same connection in Mark xiii. 33.

Ver. 1. Cf. 1 Thess. v. 17.

ἐνκακεῖν: cf. 2 Cor. iv. 1, to languish or give up, because of the overpowering evil; "to lose heart." We must not conceive of prayer "as an overcoming of God's reluctance, but of the laying hold of His highest willingness" (Trench, *Parr.*, xviii.).

Ver. 2. The "judge" to vindicate; cf. 2 Tim. iv. 8; Isa. xxxiii. 22; the Book of "Judges"; the *Te Deum*; and Psalms (frequently).

Cf. Ecclus. xxxv. 12, 13, 14.

Ver. 3. "Widows," being specially defenceless, were specially protected; cf. Deut. x. 18 (and frequently).

ἤρχετο: the imperfect shows that she kept on coming, "came oft," R. V.

"Vindicate my right, and so protect me from": "Grant me justice": no cry for vengeance; cf. Rom. xii. 19; Ecclus. xxxv. 14-17. "Defende jus meum, et libera me ab adversario meo" (Piconio).

- Ver. 4. *εἰ καὶ*: an actual fact. *καὶ εἰ*: only a possibility.
οὐδέ: nor even. *ἤθελεν* (κ, A, B, C): He continued refusing, as she kept on coming. "Per multum tempus."
- Ver. 5. *ὕπωπίδξῃ*: smite on the face, and annoy; cf. 1 Cor. ix. 27; Matt. xv. 23. The Dutch version, "that she may not come and break my head for me." Spanish, "venga y me muela."
- Ver. 5, 7, 8. "Avenge": "do justice to the injured person"; "quickly." "Quia presens hæc vita, æternitati comparata, brevissima est, et quasi momenta" (Bern. a Piconio).
- Ver. 7. *μακροθυμεῖ* (not *μῶν*): "and is long-suffering over them" (R.V.), "bears long," delays His help; cf. Ecclus. xxxv. 18 (R.V.). Patience in respect of *persons*, *ὑπομονή* in respect of *things*. The former alone is an attribute of God; Rom. xv. 5 is an exception.
- Ver. 8. "The faith," R.V. marg.: "qua pii confidunt in Domino, et ad illum clamant" (Bengel).
 "Many are called, but few chosen."

WE have already in ch. xi. had some teaching on prayer. It is now again taken up, and this, combined with the parable in the next section, makes another "couple" such as we have noticed before. There is, however, a special connection with what has gone before. Though the time of the Second Advent to gather and deliver His people is unknown, yet they must persevere in prayer; cf. xxi. 36 in the same connection, and also Mark xiii. 33.

We saw in the last Section that the first stage in our Lord's Advent (the *παρουσία*) is to deliver His people. The same thought is brought out here. He is the "Judge," who will "avenge" His elect. In the Te Deum, when we sing: "We believe that Thou shalt come to be our Judge: We therefore pray Thee, help Thy servants whom Thou hast redeemed with Thy precious blood," we are not referring to the general judgment, but it is the prayer "for the vindication, the putting down of wrong, and the triumph of right." In the Psalms we frequently meet

with "Judge me, O Lord"; *cf.* too Isa. xxxiii. 20-24, Psalms like lxxii., xcvi., xcvi. all breathe the same spirit. In the Old Testament, to be "judge" and to be king were interchangeable expressions. The "judges" of Israel were rulers and deliverers, rather than (legal) judges; *cf.* Wisd. of Sol. ix. 7: "Thou hast chosen me to be a king of thy people, and a judge of thy sons and daughters." In Ps. lxxxii. 8, "Judge thou the earth" is explained, "for thou shalt inherit all nations." In lxvii. 4, "Thou shalt judge the people righteously" has as its equivalent, "and govern the nations upon earth." So in Dan. ix. 12, "our judges that judged us" evidently refers to the "kings," Manasseh, Zedekiah, and Jehoiakim.

What a contrast there is between the unrighteous judge and the Righteous Judge! The one is dealing with an unknown woman, who comes again and again to plead her cause; the other with His own elect, who cry incessantly and unweariedly. God may seem to delay, but really He acts speedily: "Surely, I come quickly." "Our light affliction is but for a moment."

Ver. 8. "Nevertheless," etc., points to the same state of things as in the days of Noah and Lot—iniquity abounding, and, in consequence, the love of many waxing cold (Matt. xxiv. 12). Only those who endure unto the end, persevering in prayer and in the Christian life, shall be saved (Matt. x. 22).

It should not be forgotten that we find an illustration of this apparently "delaying to be gracious" more than once in the Gospel narrative (*cf.* John xi.), not merely in the delay at the outset, but also in His whole dealing with the two sisters on His way to the grave. Also in Matt. xiv. 24, 25, when only in the last watch of the night He came to His toiling disciples; and in Matt. xv. 23, "Master,

carest thou not that we perish," is the language of "blind unbelief." If God waited so long, too, before, "in the fulness of time, he sent forth his Son" at the Incarnation, can we be surprised if He waits, and we are called upon to pray and wait, till He comes forth a second time? "A thousand years is as one day." Some, however, refer the *ἐπ' αἰῶν* to the enemies of the elect.

SECTION XXVII

CHAPTER XVIII. 9-14

THE PHARISEE AND THE PUBLICAN

Cf. on this parable, Sermon xv. of Canon Liddon, in *Some Words of Christ*.

Ver. 9. δὲ καί: gives emphasis. καί shows a link in the mind of the evangelist with what had gone before. The occasion was different, and those whom he addressed were not the same.

"Trusted": persuaded. Confident in his own mind.

"Utterly despised": *cf.* xxiii. 11. ἐξουθενοῦντας: "nihil facientes"; τοὺς λοιποὺς: the rest, i.e. "all others," R.V.; so also ver. 11, "the rest of men."

Ver. 10. Trench says, if the parables were being spoken in India, the comparison would be, "a Brahmin and a pariah." They represented "the very poles of religious and social respectability" (Liddon).

Ver. 11. This would be for no service. The Temple then, as many churches now, was used for private prayer, and where they could get alone with God. No prayer: he asks for nothing. He glances at God, but contemplates himself. The spirit is quite different from Deut. xxvi. 13-15.

Ver. 12. He is superior to all others (οἱ λοιποὶ) not only in what he avoids, but in what he practises. There are but two "classes, in the better of which he is," all by himself. His fasting and tithe-giving were more than the law required. God is his "debtor": contrast xvii. 10; *cf.* (1) Lev. xvi. 29-31; Num. xxix. 7; (2) Lev. xxvii. 30; Deut. xiv. 22.

Ver. 12. "Get," R.V.; not "possess," A.V. He tithed his profits, not his capital: and these, what I am from time to time acquiring.

Ver. 11, 13. *σταθείς*: put in a position, like a "statue"; *ἑστώς*: less formal, and no studied posture. Spanish version, "puesto en pie"; and cf. Isa. lxxv. 5, "estando en pie." Smote: imperf., "kept on smiting"; cf. xxiii. 48; Jer. xxxi. 19; cf. also Ezra ix. 6. "Be merciful: the sinner." "De nemine alio homine cogitat" (Bengel). "The prayer of the humble pierceth the clouds" (Ecclus. xxxv. 16, 17).

Ver. 14. "I tell you": frequent in Gospels, an important declaration uttered with authority.

"Account as righteous": accepted; cf. vii. 29, 35, x. 29, xvi. 15. Not used in Pauline sense, though that is a natural sequence. *δικαιοῦν* never means "to make righteous," but simply to put in a right relation. This primarily, though conditioning both character and conduct. *Hastings' Dictionary of the Bible*, vol. ii. p. 826, col. 2, "Justification."

"For every one," etc.; cf. xiv. 11. May well have been repeated here. The same is taught in the Old Testament (Job xxii. 29; Prov. xxix. 23), and in the New Testament (Matt. xxiii. 12; Jas. iv. 6, 10; 1 Pet. v. 5, 6).

THERE seems to be only an indirect connection between this and the previous parable. It was evidently spoken at a different time, and to a different audience. It deals, however, with the same subject—prayer—but from a different point of view. That urged the duty of persevering prayer, and "so much the more, as the day approached"; this urges the duty of humility in prayer. This too is an essential for any citizen of the Kingdom of God. The Lord had taught it in various ways, at the breakfast table of the Pharisees and elsewhere; He knew the dangers, not only to some of those who listened to Him, but even to His own disciples; and so He speaks this additional parable to those who were self-righteous

and set all others at nought (R.V.), showing how sin invades even the house of God.

The Passover was also rapidly approaching. Crowds of pilgrims would be already going up to "keep the feast" at Jerusalem, and to prepare beforehand for it. The subject may have been suggested by this. It furnishes a commentary on the words of St James: "God resisteth the proud, but giveth grace unto the humble." Stier says: "Taking the two parables together, we have in conjunction the boldness of faith and the depth of humility which coexist in all true prayer."

The scene is easy to imagine—the one taking up his position, "posing" we may almost say, and congratulating himself both for what he was not and for what he did: the other, "afar off," and with every mark of humility, both in his demeanour and in his words, which, though so few, were from the heart, and real prayer. "Be merciful," *ἰλάσθητι*: only once occurring again in the New Testament (Heb. ii. 17), "to make reconciliation for the sins of the people"; cf. the use of the noun *ἰλασμός* in 1 John ii. 2. *ἰλαστήριον* in Rom. iii. 25 and in Heb. ix. 5, where it is translated "mercy seat." The good-will which is desired can be gained only by some offering. It was before the mercy seat that the blood of the sin-offering was sprinkled and "at-one-ment" made. The publican was making no vague request for mercy, but it was "a prayer for reconciliation on the ground of sacrifice." There was confidence and hope in his prayer, with such light as a Jew could have. The way is now fully revealed through the death of Jesus Christ our Lord. It is noteworthy that this parable is read as the Holy Gospel for the eleventh Sunday after Trinity, the Epistle being the words of another Pharisee—but oh, how different!—1 Cor. xv. 1, etc., especially ver. 9, 10. Though his labours were

more abundant than all the other Apostles, it was only "by the grace of God" that he was what he was, and only by the grace of God in him that he did what he was enabled to do. The great lesson which seems to be enforced, is the need of a sense of sin. It is this which all religious thinkers bewail in these days, the absence of this conviction, the light way in which sin is spoken of, and the easy way with which we would excuse it. To quote from what was said at the recent Diocesan Convention at Birmingham: "The present Lady Margaret Professor of Divinity at Cambridge made the remark about two and a half years ago, 'Modern thought does not make much of sin, it tends to suppress it.'" Professor William James says: "In civilised society it has at last become possible for large numbers of people to pass from the cradle to the grave without ever having a pang of genuine fear." Sir Oliver Lodge says: "The higher man of to-day is not worrying about his sins, still less about their punishment. As for original sin, or other notion of that kind, that sits absolutely lightly upon him. As a matter of fact it is non-existent, and no one but a monk could have invented it." Dr Inge says: "Our theologians are more cautious than this, but the same tendency to ignore sin, and fear, which is the shadow of sin, is very apparent in our sermons and other religious literature. What has decayed amongst us strangely is the sense of sin." Christian Science so called says: "Sin exists only in imagination; you can conquer evil by denying its verity. Evil is nothing, it is unreal." The "New Theology" says: "Sin is actually a quest for life, but a quest which is pursued in the wrong way. What we call evil is (in this life's education) a necessary condition of moral growth."

How different the teaching of Scripture, Old Testa-

ment and New Testament! "Oh, do not this abominable thing which I hate!" How true the words, "Sin is an offence against God, a disobedience to the will of God, an alienation and a separation from God"! It is because God is not known as He is, and as revealed by Christ, that sin is thought of so little, and therefore atonement and propitiation misunderstood. It is the primary work of God the Holy Ghost "to convince of sin."

One other thought is suggested ere we close our notice of this parable, and of this long "Lucan Episode," and it is this:—

How many of the Lord's parables are directed not against the open and avowed sinner, not the thoughtless man of the world, but the conscientious and exemplary professor of religion! Here is a man (says the Bishop of Stepney, in one of his sermons at St Paul's) not only of conspicuous probity of life, but a man who gives more than ordinary signs of the devoutness of his religion. He fasts twice (Mondays and Thursdays) in the week (instead of once a year); he gives to God a tenth part of all that he gets (instead of only of some). And yet this man carries his sin into his very religion. His religion is the sanctuary of his sin. The Bishop quotes Gladstone, who was once asked what was the great want of modern life, and he replied slowly and reflectively (we can almost hear him saying it): "Ah, a sense of sin—that is the great want of modern life." "It is the sense of sin that brings one in the end to a personal Saviour."

When we read in the Gospels our Lord's stern denunciations of the Pharisees, both directly, as in ch. xi. 42-44, and indirectly, as in this parable, we are apt to forget that the Pharisee was the earnest religious man of the time. As compared with the Sadducee, he was a real believer. He accepted all the Jewish Scriptures; he had

faith in a resurrection and in the unseen world. As compared with the Herodian, he was unworldly. He kept his religion clear of political motive. It came, he thought, from heaven, and he would not contaminate it with the things of earth. As compared with the Essene, he was prudent in his very zeal ; he avoided a false and exaggerated asceticism. All that was best in the Jewish people of the day belonged to the sect of the Pharisees. They were the popular leaders, because, upon the whole, they deserved their popularity. Not a few of the best men of the times were Pharisees. Nicodemus, Joseph of Arimathæa, Gamaliel, Saul of Tarsus, are only some out of many. The faults of the Pharisees were, for the most part, the faults of religious persons, and of classes of persons, more or less in all ages.

What was the feeling about the publican ? He was the typical irreligious man of that time. Not only was he a tax-gatherer (never too popular), but he was an officer under the hated foreign rule of Rome. As a rule, he would have to get out of the savings of the poor as much as he could, so as to repay himself. They represented oppression and violence, and that in the interests of the enemies of the nation. They were more loyal to Cæsar than to Moses. Luke iii. 13, xix. 8, show what was the common practice.

Our Lord's treatment both of the Pharisee and of the publicans and sinners shows how the judgment of God reverses that of man.

And wherein lay the difference between the two ? and why this difference of whom the Lord, and of whom man, commendeth ? Man can only judge from outward appearances. The Lord looketh at the heart. The Pharisee is not found fault with, and " unjustified," because he prayed or gave thanks, because he fasted and gave tithes more

than he was compelled to do. But he compares himself with others, which is not wise, and has nothing to do with the way he stands with God. He is also satisfied with himself. If he is free from some sins (perhaps he had never been tempted by them), he fails to realise that there may be—and were—other demons not cast out of him. “These ought ye to have done, and not to leave the other undone.” The publican, on the other hand, feels that he has nothing of his own to plead.

Nothing in my hand I bring ;
Simply to Thy Cross I cling.

As Canon Liddon, in an earlier sermon on this parable (August 20, 1871), says, “The Jews of old, being ignorant of God’s righteousness, went about to establish their own righteousness, and could not submit themselves to the heaven-descended righteousness of God. So long as men think little, and care to know little, of their real sins, and think much of their presumed excellences, . . . so long as they imagine themselves able, by their natural strength, to reach that standard of virtue which the current opinion of the time approves, they are not likely to care for the graces of the Spirit of Jesus, or for the power of the sacraments of Jesus. . . . The Pharisee and the publican stand before Him in the ranks of His Church from age to age. They are in fact eternal types of human character, and to the end of time the world’s judgment between them is falsified, and the publican goes down to that last home which awaits us all, justified, rather than the other.” Section iii. of his later sermon (August 21, 1887), pp. 234, 235, “The Survival of Pharisaism,” may well be pondered over.

It was of Him who could truly say of Himself (the only man who could so challenge a world), “Which of

you convinceth me of sin?" that His great forerunner said: "Behold, the Lamb of God that taketh away the sin of the world." It was the disciple whom Jesus loved, and who leaned on His bosom, who wrote: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."

It is noteworthy that the Church associates this passage in the Gospel with 1 Cor. xv. 1, etc., as the Epistle for the eleventh Sunday after Trinity. In the latter, St Paul, "a Pharisee of the Pharisees," speaks of himself as "the least of the apostles . . . not meet to be called an apostle," as elsewhere, "less than the least of all saints," and at the close of his life, "the chief of sinners." Thomas à Kempis, in his *Imitatio*, iii. (iv.) 52, says: "In true contrition and humiliation of heart is begotten the hope of pardon, the troubled conscience is reconciled, lost grace is recovered, a man is preserved from the wrath to come, and God and the penitent soul hasten to meet each other with a holy kiss."

A POSTSCRIPT

ESPECIALLY "AD CLERUM"

WE might have prolonged our consideration of this last journey of the Lord, for the little that yet remained : the incidents are, however, (mostly) recorded by all the three Synoptic Evangelists, and ultimately St John also takes up the story. But we wanted chiefly to dwell upon what was peculiar to St Luke, and what was omitted both by St Matthew and St Mark.

The blessing of little children is connected with His teaching on "the kingdom of God," xviii. 16, 17. There seems also to be a further connection, if we consider that the mothers brought their children to Jesus, not so much for a "blessing" as for healing. We have already seen that these were "signs" of the presence of the King, casting out what was contrary to that Kingdom. To "pray," "lay his hands upon," and then to send them away with a loving word of dismissal are all marks which characterise His methods of "healing." See article in *Bibliotheca Sacra*, April 1908. The Rich Ruler (was he St Mark ?) repeats the lesson of the snare of riches, and ver. 24, 25. As to the identity of the rich ruler with St Mark, and with the owner of the "upper chamber," and the "young man" who fled away naked, see an inter-

esting article in *The Interpreter*, April 1907. The incident connected with Zacchæus, the publican, is peculiar to St Luke, and so also the concluding parable (xix. 11, etc.), which the Lord added "because He was nigh to Jerusalem [between Jericho and Bethany], and because they thought that the kingdom of God should immediately appear." "When he had thus spoken, he went before, ascending up to Jerusalem."

We would, however, briefly gather up some practical thoughts from the teaching which we have considered somewhat in detail. What may we gather—as to the Lord's example to clergy and others in these days, and as to His approved methods of teaching? If He said, "Take heed how ye hear," and "what ye hear," we may hear Him say, "Take heed how ye teach, and what ye teach."

1. HOW WE SHOULD TEACH

(1) Seizing on occasions presented to us at the time. The parables of the Good Samaritan, the Friend at Midnight, the Rich Fool, the Barren Fig-tree, the Great Supper, the three parables of ch. xv., the Unjust Steward, Dives and Lazarus, Unprofitable Servants, the Importunate Widow, the Pharisee and Publican, were each and all suggested to Him by either a question being asked, or a remark made, by some of those standing by. Sometimes He spoke, "knowing their thoughts." What a wonderful knowledge He had of human nature! For the parish priest especially "the proper study of mankind is man." We should, more than many of us do, find out what our people need—discover their difficulties, answer their doubts. How much of our teaching is "wide of the mark," because we do not adapt our teaching to our varying audience! It surely needs personal visitation and intercourse—the

confidential and definite intercourse between priest and people. This requires sympathy.

(2) The "argumentum ad hominem"—"Which of you?" None are so bad but an appeal can be made to their better self and their better moments. Do we try as much as we might, in the difficult cases with which we have to deal, to touch the right chord, and so get a response?

(3) "A minore ad maiorem"—"How much more!" He—who taught as no man ever taught before—was not afraid of putting in contrast with God "an evil father" or an "unjust judge," or to urge a lesson from one who had been unfaithful in his trust, but could be commended for being prudent as concerned his own generation.

(4) Principles rather than rules are urged: for each one to apply the principles, which are the same in all cases: the applications may vary, according to circumstances.

(5) His teaching was largely catechetical—putting questions to those who had questioned Him—making the man think, and giving Himself the answer; and then He is able all the more easily to give the home-thrust. See this especially in the parable of the Good Samaritan. Bishop Boyd Carpenter (in the sermon referred to *in loc.* on "The Method of Jesus") shows how that our Lord not only wanted to take His questioner along with Him, and that not in one department of his being only, but the whole man must be drawn. So, first, He makes an appeal to the lawyer's understanding: "How readest thou?" second, to the conscience—Translate your principle into practice: "This do, and thou shalt live." Thirdly, to the heart. A simple story, simply but inimitably told. Sympathy is aroused; the heart, as well as conscience, has been touched. "Go and do thou likewise." Do our sermons and teachings thus appeal to the *whole* of man's being?

(6) He adapted His teaching, though on the same subject, to suit the different people with whom the question was raised. Farrar illustrates the varied teaching on the Sabbath thus: "To the Rabbis of Jerusalem He justified Himself by an appeal to His own character and authority, as supported by the triple testimony of John the Baptist, of the Scriptures, and of the Father Himself, who bore witness to Him by the authority which He had given Him. To the Pharisees of Galilee He had quoted the direct precedents of Scripture, or had addressed an appeal founded on their own common-sense and power of insight into the eternal principles of things. But the duller and less practised intellect of these Peræans might not have understood either the essential love and liberty implied by the institution of the Sabbath, or the paramount authority of Jesus as Lord of the Sabbath. They could not rise above the cogency of the '*argumentum ad hominem*.' They were only capable of conviction based on their own common practices and customary limitations."

(7) The chapters which we have been considering being a record of a Peræan ministry—in a country where He had never been before till these last six months,—He would use much the same methods as at the beginning of His Galilean ministry. This may explain what seem to be repetitions or misplacements by one or other of the evangelists. But at this later stage there was added a sadder tone, mingled with the thought that it was His last act of ministry and that death was awaiting Him when the journey ended and He entered Jerusalem. So too the experience of the priest deepens with advancing years, and he presses home, with increasing earnestness, the witness which he must deliver, whether the people will hear and receive, or whether they will reject the message. There would be "the old, old story," as it were, but so put

as to suit the altered circumstances and the changing audiences. Liddon's *Easter Sermons* is perhaps as good a modern illustration as can be given; cf. especially sermons xiv. and others, where the same threefold thought is worked out.

2. "TAKE HEED WHAT YE TEACH"

How many would limit the preacher's theme—"the pure Gospel," as they call it—doctrinal sermons! The faith must underlie all that is taught; but a sense is gradually growing up of the need of showing how the faith in a personal God touches man in the changes and chances of this mortal life. Religion is not something apart from our daily life, and it does not concern only one part of our nature. Hence, take the subjects dealt with by the Lord—the problems of wealth, of pain, of prayer, of marriage, of Sunday—these and others. The religion of Jesus is to affect our lives in the home and in the family, in our social dealings with one another, in everything which belongs to our humanity. And (as in the parables of the Unjust Steward, and still more of the Rich Man and Lazarus) the relationship between the life lived here and the life which will be lived hereafter must be remembered. It is all but one life, under altered circumstances.

It is this practical teaching, based on a definite and living holding of "the faith," which is more and more needed in these days, and will commend itself in a way that no other kind of teaching will.

All through the Lord's ministry, and especially in this closing section of it, He taught and pressed home the strenuousness of the Christian life, that it was no child's-play, but called forth and developed the robustness of the strong man. Strive—agonise—endure unto the end.

3. ATTITUDE TOWARDS, AND USE MADE OF, THE OLD TESTAMENT

This requires special consideration. Are we to try and teach something "new," or to keep to the "old paths" in "new lights"? "*Non nova sed nove.*"

And this will be confirmed if we glance at our Lord's attitude towards, and the use made by Him of, the Old Testament—(1) as to subject-matter; (2) as to quotation, reference, and allusions.

Under separate heads in the Appendix, special subjects have (very briefly) been referred to: our Lord came not to destroy, but to fulfil, the law. In the case of the ten lepers, He evidently wished that the ritual and the law concerning leprosy should be observed. He would not abolish the Sabbath, but He would rescue it from the abuses which had gathered round its observance.

In His teaching concerning Himself, He used Old Testament phraseology; and "the kingdom," which was the burden of His teaching and the inspiring thought of His miracles, was again an Old Testament theme; but He put into it new life, and made it to mean something that would regenerate the world. It was, with Him, a Gospel—good tidings—which it never had been, or could be, before He preached it.

Viewing not only this special Lucan Episode, but the incidents recorded by the evangelists generally, we are justified in coming to the conclusion that there was, throughout, a general indebtedness to the Old Testament to be found in His teaching, though few verbal quotations. He so far breathed the atmosphere of the Old Testament that His teaching cannot be fully understood without a knowledge of it. It entered, as it were, into His very being. His teaching consisted, as Dr Sanday has

tersely expressed it, in "the distilled essence of the Old Testament."

Reference to the list of quotations in Appendix I. (taken from Westcott and Hort) will supply the passages in this special part of the Gospel. A fuller list from the New Testament generally is supplied in Westcott and Hort's Appendix. The further list of references and allusions will show the constant use of Old Testament thought which affected His teaching.

He quotes (it has been noticed) from nineteen different Old Testament books, and refers to twenty Old Testament characters. The creation, institution of marriage, histories of Noah, Abraham, Lot, the overthrow of Sodom and Gomorrah, Moses and the incidents of the forty years in the wilderness, the ceremonial, ritual, and moral law, are all made use of. Genesis, Exodus, Leviticus, Numbers, and Deuteronomy are all referred to, and also the stories of David and Solomon, Elijah and Elisha. The Psalms also, and the prophetic Scriptures, find a place in His teaching.

As to the quotations, it is noteworthy, the different use that He made of the Old Testament Scriptures, from what the evangelists themselves did. They refer back, with some such phrase as, "That it might be fulfilled," etc., dealing with external facts, and finding a parallelism between the events of the Old Testament and the incidents which they are recording. The Lord, on the other hand, deals almost exclusively with essential principles, and which were as true then, and now, as they were in their first occasion—*e.g.*, x. 12-15, xiii. 35, xvii. 31.

It may, however, be asked: How far did our Lord commit Himself concerning the Jewish Scriptures? Does "Higher Criticism" fail under His teaching? In those references which He made, were they mere references, or

did He actually assert that *Moses* gave the law ; that if they had believed the writings of Moses, they would have believed Him ; that Moses " wrote of " Him. " Offer the gift that Moses commanded," refers to a part of the Pentateuch which is in the very heart of the Priestly Code, which is now commonly held to have been framed centuries after the days of Moses. Would He have quoted from Ps. cx. to prove that *David* called Him Lord, if that Psalm was only of a Maccabæan date ?

Questions such as these can only be fully answered by devout Christian scholars ; and these reply, some in one way, and some in another.

Without entering here into a full discussion of the subject, may we not safely say that there were elements in the Old Testament which He saw to be of less, and others of greater, importance. Literary questions of authorship, critical questions as to the historic accuracy of the old records (and it is with these that Higher Criticism deals), were totally foreign to the more spiritual purposes which He had in view when referring to them. Assuming for the moment (though some hesitate in allowing such an assumption) that all which the Higher Criticism has claimed can be substantiated, would it have been of any help *in those days*, if He had attempted to set right the teachers of that period as to these questions ? would His hearers have been any more ready to accept His teaching, or to accept Himself ? He stood, as Man, at the intellectual standpoint of His day and country. In astronomical (Matt. xiii. 6), botanical (Luke xiii. 19), and other matters, He placed Himself on the level of His contemporaries. What would not help towards His claim, and fall into line with His method, was not of any real importance in His work. All that was required was that He should oppose such false notions as had grown up,

and were only too prevalent, and which directly concerned the true Kingdom of God: "Repentance, faith, the righteousness of God, prayer, humility," etc., etc.

Such articles as section viii. in the *Cambridge Biblical Essays*; *Lux Mundi*, "Holy Spirit and Inspiration"; the *Cambridge Theological Essays*, "Permanent Value of the Old Testament"; Driver's *Sermons on the Old Testament*; Curtis' article in Hastings' *Dictionary of the Bible*, "Permanent Religious Value of the Old Testament"; and such lesser works as C. Bickersteth's *Letters to a Godson*; or, *How to read the Old Testament in the Light of the New*; or, again, M. Bramston's *Dawn of Revelation*; or, *Old Testament Teaching on Modern Lines*; and "The Omniscience of our Lord" (*Expositor*, December 1909), by Canon Winterbotham, are well worth a careful study, and will help to guide aright any who may be troubled on the subject.

What has been said as to our Lord's attitude towards, and use of, the Old Testament provides an answer to our question, the attitude which we should take with reference to the same Scriptures. Surely we should make far more use of them than the majority do.

Take any printed volume of sermons, or of texts from which sermons may be preached; how few the references made to, the illustrations found from, the Old Testament! How little of Holy Scripture is in our language. If reference is made to Old Testament stories, how ignorant are many of our (otherwise educated) people! The parish priest, teachers in our public schools and colleges, can all furnish anecdotes *ad infinitum* to illustrate this; and in our personal dealing and private ministry it is the same. Even among our candidates for ordination, examining chaplains tell us that the Old Testament is almost always the "weakest" subject.

But, like our Lord, let us study the Old Testament from the intellectual standpoint of the times in which our lot is cast : not puzzling our hearers with such matters as are not essential, however valuable they may be in their own way. Let us make the Bible, to ourselves and to our people, a living book, a record of God's revelation of Himself to man. "The Old Testament must ever remain an ever-fresh fountain of living truth, able to invigorate and restore, to purify and refine, to ennoble and enrich, the moral and spiritual being of man" (Cheyne). And in so doing, let us still further learn from our Lord's method (*cf.* critical note on ch. xvi. 17). No one who follows His example in advancing the Kingdom will labour exclusively, or even primarily, to overthrow the false ; rather will he lovingly and trustfully devote himself to the establishment of what is true. There is a radical difference between a critical (and destructive) and a helpful (and constructive) attitude in one's work in the world. How this bears upon the true missionary attitude towards the non-Christian religions of the world !

A very clearly written and helpful article in Dummelow's one-volume *Bible Commentary*, "The Study of the Bible," may be read with profit, as to the attitude of the student and of the teacher in the present day. It is short and to the point.

There is, however, something even more important than *how* we teach, or what we teach : it is *what we are*. A word or two only on this : it is suggested from the fact that at the solemn hour when we were "made deacons," and began our ministry, the Holy Gospel (read by one of our own number) was taken from Luke xii. 35-38. To this we may also add "the Commission to the Seventy" (x. 1-7). Both of these have been referred to at length. For our own self-examination, help, and encouragement,

we might with profit often turn to them, and read and pray over them again and again.

Perhaps two verses in Keble's *Christian Year*, for the second Sunday in Advent, sum up most of the passages :—

Chiefly ye should lift your gaze
Above the world's uncertain haze,
And look with calm, unwavering eye
On the bright fields beyond the sky.
Ye, who your Lord's commission bear, (Luke x. 1, etc.)
His way of mercy to prepare :
Angels He calls you : be your strife (Messengers ; cf.
To lead on earth an angel's life. Mark i. 2 ; Luke i. 76.)

Think not of rest ; though dreams be sweet,
Start up, and ply your heavenward feet.
Is not God's oath upon your head,
Ne'er to sink back on slothful bed,
Never again your loins untie, (Luke xii. 35.)
Nor let your torches waste and die, (Luke xii. 35.)
Till, when the shadows thickest fall, (Luke xii. 38.)
Ye hear our Master's midnight call ?

It would be interesting to trace other references to the clerical life in the *Christian Year*, in language of this Lucan section. I quote only a few which readily occur :—

(xii. 27) "Teach Thou thy Priests their daily cross
To bear as Thine, nor count it loss !"

Evening.

(xv. 3-6) O faint not ye for fear—
What though your wandering sheep,
Reckless of what they see and hear,
Lie lost in wilful sleep ?
High heaven in mercy to your sad annoy
Still greets you with glad tidings of immortal joy.

Think on the eternal home
The Saviour left for you ;
Think on the Lord most holy, come
To dwell with hearts untrue :
So shall ye tread untired His pastoral ways,
And in the darkness sing your carol of high praise.

Christmas Day.

(xii. 53) Fathers may hate us or forsake,
 God's foundlings then are we :
 Mother on child no pity take,
 But we shall still have Thee.

We may look home, and seek in vain
 A fond fraternal heart ;
 But Christ hath given His promise plain
 To do a brother's part.

The Saviour cannot pass away,
 And with Him lives our joy.

(x. 1) And as of old by two and two
 His herald saints the Saviour sent
 To soften hearts like mountain dew,
 Where He, to shine in mercy meant ;

So evermore He deems His name
 Best honour'd, and the way prepar'd,
 When watching by His altar flame,
 He sees His servants duly paired.

St Simon and St Jude.

Some extracts from St Gregory on the Pastoral Charge, a book full of helpful suggestions, and not too well known, may be given, bearing on some of the passages in this section of St Luke's Gospel.

Ch. xvii. 2, 3, is thus applied (perhaps a little fancifully) :
 "By an ass' millstone surely the round and toil of the worldly life is expressed, and by the depth of the sea extreme damnation is intended. He therefore who being brought to an appearance of sanctity, destroyeth others either by word or by example, it had assuredly been better that earthly deeds should bind him to death in a secular station, than that sacred functions should exhibit him as one to be imitated in his sin by others. . . . If he fell alone, he would . . . be tormented with less intolerable pain." *Cf.* Hos. ix. 8, Ezek. xlv. 12.

May I venture to suggest to my clerical brethren the

following devotional thoughts for meditation, self-examination, and resolution on the different sections which we have been studying critically and practically ?

- ix. 51-56. Do I, like my Master, set my face to accomplish my ministry, even if it leads to suffering and to death ?
- 57-62. Does any earthly tie hinder my ministry and service ?
- x. 1-16. "Operarios, non vult otiosos." To prepare the way of the Lord.
- 17-24. I must restrain myself in time of success.
"Non nobis, Domine."
- 25-37. Am I a true "neighbour" to all and every one whom I might help ?
- 38-42. Am I so "busy" in "serving the Lord" that I have "no time" to sit at His feet and learn of Him ?
- xi. 1-13. Be sure not to ask a little of God. Ask great things : expect great results.
- 14-28. Am I "gathering" with Christ, or "scattering" His sheep ?
- 29-36. Will others rise up in "that day" and condemn us ? The responsibility of the priest.
- 37-54. Are we in any way like the lawyers ? Cf. ver. 46, 52.
- xii. 1-12. "Never forgotten" in the sight of God. How this should encourage us in the darkest moments of our ministry !
- 13-34. Cf. 2 Tim. ii. 4. "Ad finem suum attendit."
- 35-59. The watchman must not rest till his watch is over. He must "be found" watching.

- xiii. 1-9. "Quanta Dei tui in te patientia! Quanta in te sterilitas!"
- 10-21. Is the loosing of others, "tied and bound by the chain of their sins," a matter of rejoicing to us?
- 22-30. First—or last? Which will it be with us?
- 31-35. Does the fear of man ever deter us from going on with God's work?
- xiv. 1-24. Am I diligent in going out, calling to Christ all classes and conditions of men?
- 25-35. The hopeless end of a vicious Priest—unsavoury salt.
- xv. Bring again the outcasts. Seek the lost.
- xvi. 1-13. Faithfulness in that which is least; and yet nothing is little by which God can be pleased or may be offended. The little things of this life are "a discipline" for the life to come.
- 14-31. Have I failed in the mission of my life, and misused God's gifts for ministry? Save me from being a "lost" priest.
- xvii. 1-10. Do we even do our duty? "We have left undone," etc.
- 11-19. "Be ye thankful" (Col. iii. 15, 17), "not only with your lips, but in your lives" (General Thanksgiving).
- 20-37. Are we ever tempted to "look back," hankering after the world which we have renounced, and unwilling to go forward whither God leads?
- xviii. 1-8. Cf. Rev. vi. 10. We are the Lord's remembrancers (Isa. lxii. 6, 7).
- 9-14. What is the nature of my prayers—public or private?

One closing thought. "What think ye of Christ?" We see the absolute confidence that He had in His own teaching: there was no giving an uncertain sound—no hesitancy. "I say unto you." Who was it who dared to speak out so plainly? Who was it that called upon those who would follow Him, to sacrifice all, and submit entirely to Him? Who claimed to be Lord of the Sabbath? It is not only in the Gospel of St John that we see the Divinity of the Lord. It is as plainly written in any one of the other three evangelists as in the Fourth Gospel. The Jesus Christ of the Fourth Gospel is none other than that of St Luke or of the other two. What words could be stronger than those in ch. x. 22: "All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him"; or those in ch. xii. 8, 9: "And I say unto you, Every one who shall confess me before men, him shall the Son of man confess before the angels of God: but he that denieth me in the presence of men, shall be denied in the presence of the angels of God"?

Jesus Christ is "a Man who deals with men as a Sovereign and as a Master. . . . There is no sacrifice that He shrinks from imposing on them." They must be prepared to "deny themselves" in the sense in which Peter "denied" Jesus when he said: "I know not the man of whom ye speak." But "a Christ who is human and not Divine cannot satisfy our requirements," and is not the historic Christ of the Gospel.

It is because these things are so that St Luke, far more than any of the other evangelists, dwells on the prayerful life which the Master lived; and we who work under Him, and in a special way are called to follow Him, need in these busy days of ours to remember that, if He went about doing

good, and God was with Him, this was only rendered possible by the prayerfulness of His life. He prayed not merely as an example to us, but because of His own need of it. How absolutely He recognised that "law of dependence" which is the foundation of prayer—knowing what the will of the Father was, determined to do that will, and bringing His own will into perfect harmony with that will!

There were with Him seasons of prolonged prayer, and that not when He was least busy, but when He was most actively engaged, and in the great events of His life. He went up into the mountain to pray, and He continued all night in prayer to God (Luke vi. 12). In the morning, a great while before day (and the day was going to be an exceptionally busy one), He rose up and went out, and departed into a desert place, and there prayed (Mark i. 35). Great multitudes came together to hear Him, and to be healed of their infirmities, but He withdrew Himself in the deserts and prayed. "The withdrawals were repeated, the wildernesses were more than one, the prayers were habitual" (Vaughan). After the feeding of the five thousand, "he went up into a mountain apart to pray." It was "as he was praying," after His Baptism, that the Holy Ghost came down, and abode on Him (iii. 21); the appointment of the Twelve followed a night of prayer (vi. 12, 13). It was "as he was praying alone" that He asked what the multitude, and what they, said He was (ix.). The Transfiguration followed His praying. The Lord's Prayer was given in response to a request from one who had watched Him praying. There is the prayer in the Garden of Gethsemane, and on the Cross (from Ps. xxii.). "As he was wont, he went into the synagogue on the Sabbath day"; whilst He frequented the Temple courts not only on the great festivals, but also on those of ecclesiastical appointment, like the Feast of Dedication, instituted

not more than two hundred years. Nor did He omit "thanksgiving." St Luke (x. 21) relates how He rejoiced in the Holy Spirit (R.V.) on the return of the Seventy : "I thank thee, O Father, Lord of heaven and earth."

"There is a path," Canon Worlledge writes, "open to every Christian to follow in the footsteps of the Lord. That path is the way of prayer."

"He was," says Canon Moberley, "Sovereign in Majesty over man and over nature by day, because His nights were spent in the communing of prayer." "A worker's energy is soon exhausted, and unless it is perpetually replenished by God, the work will become mechanical and useless."

"Will you be diligent in prayers?" is the question put at the solemn hour of ordination of a priest. The answer is: "I will endeavour myself to do so, the Lord being my helper"; cf. Acts vi., the portion of Scripture appointed for the Epistle at the ordering of deacons. "Will you call upon God by prayer . . . so that you may be able to teach and exhort with sound doctrine, and to withstand and convince the gain-sayers?" is the question to every-one consecrated bishop; and the answer is the same as before: "I will so do, by the help of God."

Then, at the close of any one of the ordination services, "the last Collect immediately before the Benediction" is ordered, "Prevent us, O Lord," etc.; which prayer is again to be found as one of the six concluding prayers in the communion office. It is to be used then and at other times, as if we were never to undertake, or continue, or finish any of our doings without realising "the help of the Lord."

To make us one and all realise more vividly the life and teaching, the prayerfulness, and the example of our Blessed Lord, in this closing journey of His, and to make us truer imitators of Him, has been one object of this study. May it not be "in vain" for the writer, and for any readers.

APPENDIX

OLD TESTAMENT QUOTATIONS

ix. 54 with 2 Kings i. 10.	xiii. 29 with Mal. i. 11; Isa. lix.
x. 15 „ Isa. xiv. 13, 15.	19.
19 „ Ps. xci. (xc.) 13.	35 „ Jer. xxii. 5, xii. 7;
27 „ Deut. vi. 5; Lev.	Ps. cxviii. (cxvii.)
xix. 18.	26.
28 „ Lev. xviii. 5.	xvii. 14 „ Lev. xlii. 49.
xii. 53 „ Mic. vii. 6.	27 „ Gen. vii. 7.
xiii. 19 „ Dan. iv. 12, 21	29 „ Gen. xix. 24.
(Chald.).	31 „ Gen. xix. 26.
27 „ Ps. vi. 8.	(Westcott and Hort).

OLD TESTAMENT REFERENCES AND ALLUSIONS

ix. 51 with Isa. l. 7.	xi. 30 with Jonah iii.
61 „ 1 Kings xix. 20, 21.	31 „ 1 Kings x.
62 „ 1 Kings xix. 19.	32 „ Jonah iii.
x. 4 „ 2 Kings iv. 29.	42 „ Mic. vi. 7, 8.
6 „ Ps. xxxv. 13.	51 „ Gen. iv. 8; 2 Chron.
12 „ Gen. xix.	xxiv. 20, 21.
13, 14 „ Ezek. xxvi. 7.	xii. 16-20 „ Ps. xlii. 16, 17; lli.
19 „ Gen. iii. 15.	5, 7.
28 „ Lev. xviii. 5.	20 „ Job xx. 22, xxvii.
42 „ Ps. xxvii. 4; lxxiii.	8; Ps. xxxix.
25.	6.
xi. 9 „ Isa. lv. 6.	24 „ Job xxxviii. 41; Ps.
22 „ Isa. liii. 12.	cxlvii. 9.
28 „ Ps. cxix. 1, 2.	27 „ 1 Kings x. <i>et al.</i>

xii. 30 with Ps. xxiii. 1.	xiv. 24 with Prov. i. 24, 28.
45 „ Eccles. viii. 11.	26 „ Deut. xiii. 6-8.
47 „ Num. xv. 30; Deut.	31 „ Prov. xx. 18.
xxv. 2.	xv. 6 „ Ps. cxix. 176.
48 „ Lev. v. 17.	10 „ Ezek. xviii. 23.
58 „ Isa. lv. 6.	21 „ Ps. li. 4.
xiii. 7 „ Exod. xxxii. 10, 14.	22 „ Zech. iii. 3-5.
14 „ Exod. xx. 9.	xvi. 1, etc „ Prov. xxii. 16; Jer.
15 „ Prov. xii. 10.	xvii. 11.
17 „ Isa. xlv. 24.	13 „ Joshua xxiv. 15.
34 „ Deut. xxxii. 11, 12;	15 „ 1 Sam. xvi. 7. Ps.
Ps. xci. 4; Isa.	x. 3; Prov. xvi.
xxx. 15.	5; Mal. iii. 15.
35 „ Lev. xxvi. 31, 32;	24 „ Zech. xiv. 12.
Dan. ix. 27.	25 „ Job xxi. 13; Ps.
xiv. 10 „ Prov. xv. 33; Isa.	lxxiii. 2, 17, 19.
lvii. 15.	xvii. 3 „ Lev. xix. 17.
5 „ Exod. xxiii. 5;	10 „ Prov. xxii. 3, xxxv.
Deut. xxii. 4.	7.
13 „ Neh. viii. 10, 12.	37 „ Job xxxix. 30.
11 „ Prov. xxix. 23.	

For much interesting information on “quotations” from the Old Testament in the New Testament, and the general use of the LXX as the authority, cf. article in Hastings’ *Dictionary of the Bible*, vol. iv. pp. 184-188.

The following list shows at one glance the correspondence between the sayings of our Lord in this whole section of St Luke’s Gospel and the Sermon on the Mount of Matt. v.-vii. :—

xi. 2-4 with Matt. vi. 9-13.	xiii. 24 with Matt. vii. 13.
9-13 „ vii. 7-11.	25-27 „ 22, 23.
33 „ v. 15.	xiv. 34, 35 „ v. 13.
34-36 „ vi. 22, 23.	xvi. 13 „ vi. 24.
xii. 22-31 „ 25-34.	17 „ v. 18.
33, 34 „ 19, 21.	18 „ 32.
58, 59 „ v. 25, 26.	

For earlier references to the same sermon, cf. vi. 20-49.

OBSOLETE OR AMBIGUOUS WORDS

Allow.	xi. 48.	R.V. "consent," approve of. Old Fr. Lat., "attandare."
Ambassage.	xiv. 32.	Embassy, message.
Avenge.	xviii. 3, etc.	R.V. marg. "Do me justice of."
Bestow.	xii. 17.	Stow away. But in 1 Cor. xiii. 3, give away.
Cumber.	x. 40, xiii. 7.	Encumber, occupy unprofitably.
Hale.	xii. 58.	Drag forcibly.
Halt.	xiv. 21.	Lame, crippled.
Publican.	xv. 1.	A native collector of the Roman tribute and taxes.
Ravening.	xi. 39.	R.V. "extortionate"; greedy, rapacious.
Room.	xiv. 8, etc.	R.V. "seat"; the place at table.
Tittle.	xvi. 17.	Greek, <i>κεφαλα</i> . A small line over contracted word; or a projection in some of the Hebrew letters.
Trow.	xvii. 9.	Think.
Unjust.	xvi. 8.	Dishonest; <i>cf.</i> "True and <i>just</i> in all my dealings," as explanatory of Commandment viii.
Worship.	xiv. 10.	Honour and reverence; <i>cf.</i> in marriage service, "With my body I thee worship."

THE JEWISH CALENDAR

Sacred.	Civil.	Month.	English.	Festival.
1	7	Abib	April	14. Passover.
3	9	Sivan	June	6. Pentecost.
7	1	Tisri (or Ethanim)	October	15. Tabernacles.
9	3	Chisleu	December	25. Dedication.

BIBLE COINS

(*Cf.* Matt. x. 9, where gold, silver, and brass are all mentioned)

Silver.—Drachme, xv. 8, a drachma of Antioch; $\frac{1}{2}$ of "aureus," which = £1. The standard coin of the empire = the Roman "denarius" = $9\frac{1}{2}$ d. (not $7\frac{1}{2}$ d., A.V. marg.; or $8\frac{1}{2}$ d., R.V. marg.); wrongly translated "penny." American R.V. suggests "one shilling." The Spanish "bolivar" is perhaps the nearest, $25\frac{1}{2}$ of which is the exchange for £1. This, in *purchasing* power, would be very roughly equivalent to a day's wage at the present day; *cf.* Tobit v. 14.

Bronze.—Assarion = approximately Roman as; translated "penny," American R.V.; $\frac{1}{16}$ denarius = $\frac{2}{3}$ of 1d. Kodrantes = $\frac{1}{4}$ assarion = $\frac{1}{8}$ of 1d. Lepton = $\frac{1}{2}$ kodrantes = $\frac{1}{16}$ of 1d. The "piece of silver," ἀργύριον (Matt. xxvi. 15), was probably "tetra drachmas" or shekel, from the Temple treasury; practically $\frac{3}{4}$ dollar, and therefore very different from Luke xv. 8.

"Farthing" (assarion, Matt. x. 29): four times the "farthing" (kodrantes, Matt. v. 26). (*Abridged from Hastings' Dictionary of the Bible*, vol. iii. "Money," section viii.)

BIBLE MEASURES

Sata (xiii. 20) = $1\frac{1}{2}$ Roman modius, seah, or $\frac{1}{3}$ ephah = nearly $1\frac{1}{2}$ peck.

Bath, of oil (xvi. 6) = 8 gallons 3 quarts.

Measures, kor (of wheat) (xvi. 7) = 11 bushels.

(See article, "Weights and Measures," in *Hastings' Dictionary of the Bible*, vol. iv. p. 912.)

KINGDOM (OF HEAVEN)

i. 33. Of his kingdom there shall be no end.

iv. 43. Must be preached by Christ.

vii. 28. The least in the kingdom greater than John the Baptist.

viii. 1. He preached and showed the glad tidings of the kingdom of heaven.

10. The mysteries of the kingdom given to Apostles to know.

ix. 2. The Twelve sent to preach the kingdom of God.

11. He spoke to people of the kingdom of God.

- ix. 27. Some there will not taste of death till they see the kingdom of God.
 - 60. Go thou and preach the kingdom of God.
 - 62. No man . . . fit for the kingdom of God.
 - x. 9, 11. The Seventy sent to say kingdom of God come nigh unto you.
 - xi. 2. "Thy kingdom come."
 - 20. The kingdom of God come upon you . . . devils cast out.
 - 31. Seek ye (St Matthew, "first").
 - 32. The Father's good pleasure to give the kingdom.
 - xiii. 18. Likened to mustard seed.
 - 20. Likened to leaven.
 - 28. Abraham, Isaac, and Jacob, and all the prophets in the kingdom; and you yourselves thrust out.
 - 29. From east and west, north and south, and shall sit down in the kingdom.
 - xiv. 15. "Blessed . . . eat bread in the kingdom of God."
 - xvi. 16. Since the time of John, the kingdom of God preached, and every man presseth into it.
 - xvii. 20. Kingdom of God cometh not with observation.
 - 21. Kingdom of God is within you (in midst of you).
 - xviii. 16. Of such (little children) is the kingdom of heaven.
 - 17. Kingdom of heaven must be received as "a little child" would.
 - 24, 25. They that have riches shall "hardly enter into the kingdom of God."
 - xix. 11-27. The parable of the pounds spoken, . . . they thought that the kingdom of God should immediately appear.
 - 38. The entry of the King into Jerusalem.
 - xxi. 31. The fig-tree (parable), a sign that the kingdom of God nigh at hand.
 - xxii. 16. I will not eat . . . fulfilled in the kingdom of God.
 - 18. I will not drink . . . until the kingdom of God shall come.
 - 29. I appoint unto you a kingdom, as my Father hath appointed unto me.
 - xxiii. 69. Hereafter shall ye see the Son of man sit on the right hand of the power of God.
 - 42. The prayer of the penitent robber.
 - 51. Joseph of Arimathæa waited for the kingdom of heaven.
-

THE SON OF MAN

- v. 24. hath power upon earth to forgive sins.
- vi. 5. is Lord also of the Sabbath.
- 22. Blessed are ye when men shall hate you for the Son of man's sake.
- vii. 34. is come eating and drinking.
- ix. 22. must suffer many things . . . and be raised the third day ;
cf. xvii. 25.
- 26. Ashamed of me . . . of him shall the Son of man be. . . .
- 44. shall be delivered into the hands of men.
- 56. is not come to destroy men's lives, but to save them.
- 58. hath not where to lay his head.
- xii. 8. Confess me . . . him shall the Son of man confess. . .
- 10. Speak a word against the Son of man . . . forgiven.
- 40. cometh . . . when ye think not.
- xvii. 22. One of the days of the Son of man.
- 24. As the lightning . . . so shall also the Son of man be in his day.
- 26. Days of woe . . . of Son of man.
- 28-30. Days of Lot . . . even thus when the Son of man.
- xviii. 8. When the Son of man cometh, shall he find (the) faith . . .
- 31-33. All things . . . written by the prophets concerning the Son of man shall be accomplished.
- xix. 10. The Son of man is come to seek and to save . . .
- xxi. 36. To stand before the Son of man.
- xxii. 22. Goeth, as it was determined.
- 48. Betrayest thou the Son of man with a kiss ?
- 69. Sit on the right hand of the power of God.
- xxiv. 7. . . . must . . . rise again.

 " THE SON OF GOD "

is seldom used by our Lord of Himself (*cf.* ii. 49, x. 21, 22), it is mostly used by others: i. 32, 35 (by the angel); iii. 22, ix. 35 (by the voice from heaven); iv. 3, 9 (by the devil); iv. 41 (by the demons); xxiii. 70 (by the Sanhedrim).

CHRIST OR MESSIAH

- ii. 11. Unto you is born . . . Christ the Lord.
 28. Seen the Lord's Christ.
 iv. 41. They knew that He was the Christ.
 ix. 20. The Christ of God.
 xxiii. 35. If this is the Christ of God.
 xxiv. 36. Thus it behoved Christ to suffer.

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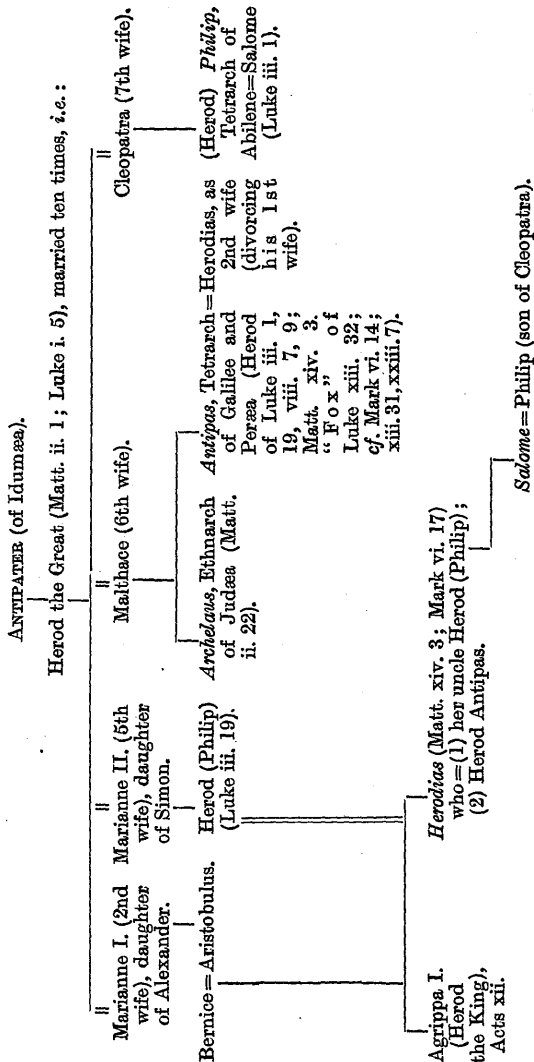
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THE GENEALOGY OF THE "HERODS"

It is difficult for the ordinary reader to distinguish the different "Herods" in the Gospel narrative. The following is intended to make it more clear.



Thus *Herodias* deserted her first husband to marry his *half* brother, *Herod Antipas*. Cf. Lev. xviii. 16; Deut. xxv. 5.
Herod the Great is connected with the Massacre of the Innocents.
Herod the Tetrarch (Antipas) is connected with the story of John the Baptist, and most of the Gospel narrative.
Herod the King is connected with the earlier part of the Acts of the Apostles, as also his son, *Agrippa II.*, and his daughters, *Bernice* and *Drusilla*, with the later part.
 For further information, cf. especially Hastings' *Dictionary of the Bible*, vol. ii.; *Encyclopædia Biblica*, vol. ii.

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